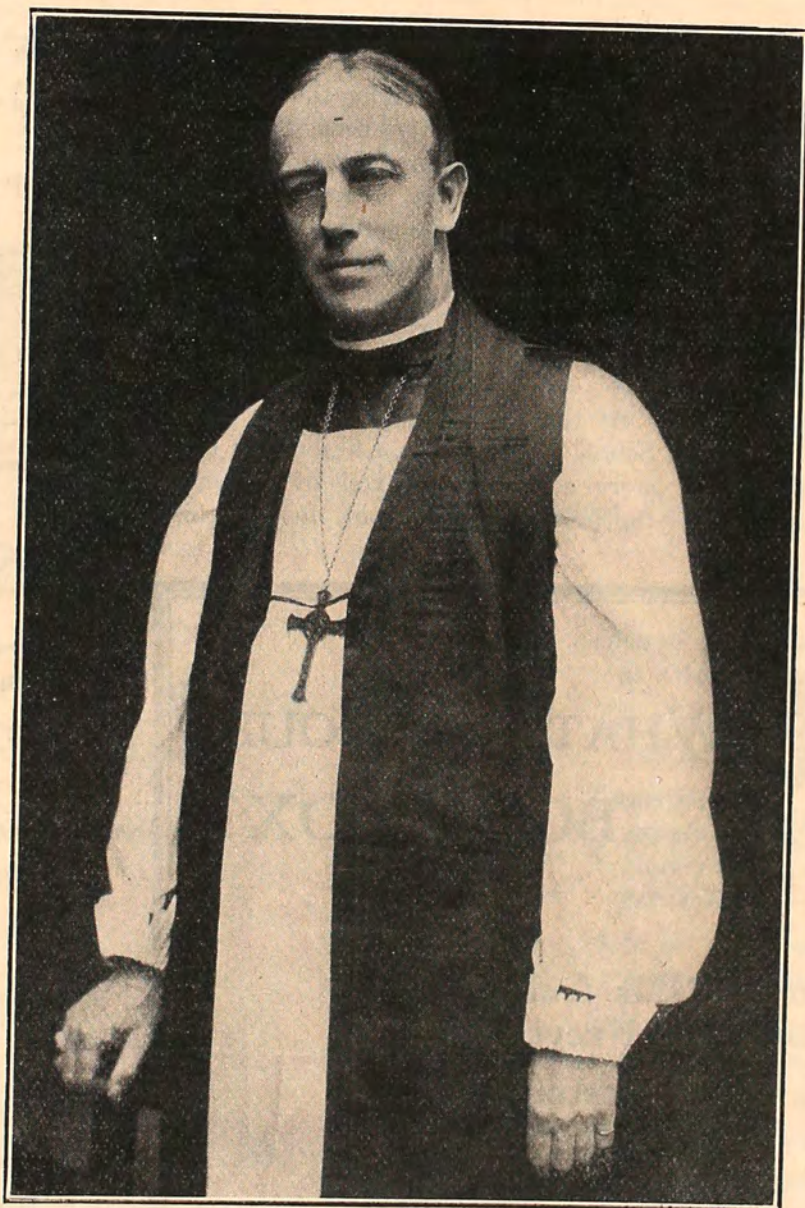


THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XI

Philadelphia, May-June, 1923

No. 8



CHURCH EXTENSION FUND

Bishop Garland in his Convention address said the Church Extension Fund of the Diocese is the only one on which we can positively rely for new constructive work toward the purchase of ground, the erection of Chapels, Rectories and Parish buildings.

Through the Church Extension Fund there is the opportunity for anyone to help in this new constructive work. Below is a form of pledge card, which may be filled out by anyone desiring to enroll as a subscriber.

Read the pledge card. When you know that many of our Church people already are enrolled and in responding to the "Calls" have materially aided in the forward work, you may decide also to become a subscriber.

If so, fill out the blank form below and send it to the Bishop. It should be remembered that all payments made in response to all Church Extension Fund "Calls" are credited to the apportionment of each subscriber's Parish or Mission.

The "April Call" is for a Rectory for

PLEDGE CARD FOR A NEW SUBSCRIBER

The Church Extension Fund of the Diocese of Pennsylvania

To aid in building Churches, Rectories, Parish Houses, and Purchasing Lots or otherwise extending the Church's work in the Diocese

I hereby agree to give to the Church Extension Fund on each call from the Bishop, the amount around which I make my circle: not more than three calls to be made in any one year, and this obligation to end at any time by written notice to the Bishop, and to continue for five years or until recalled by me, and to be canceled at once in the event of my death.

	\$1.00	\$2.00	\$2.50	\$3.00	\$4.00	\$5.00	\$10.00
\$15.00	\$20.00	\$25.00	\$50.00	\$100.00	\$250.00		

To the

Bishop of Pennsylvania

Church House

Philadelphia

Name.....

Parish.....

P. O. Address.....

the Mission of the Incarnation at Drexel Hill. Our priest-in-charge is the only clergyman who does not live among his people. The Baptists have a parsonage. The Presbyterians are preparing to build

one. The Methodists are coming to Drexel Hill with \$50,000 and the Roman Church already has a \$90,000 building, with a Clergy House and a Parish School.

In recognition of eight years of service as Choir Mother of Calvary Church, Conshohocken, the Woman's Guild of the Parish presented Mrs. M. H. Millward with a handsome beaded bag. Due to her removal from the Parish, Mrs. Millward resigned from the position in which she gave much time and hard work.

STENTON HOTEL

Stenton Hotel, Stenton Avenue, Chestnut Hill, between Hill Crest Avenue and

Gordon Lane, overlooking the Erdenheim Valley, has recently been opened for guests under the management of Mr. W. J. McElroy, and will be open all the year round. Apartments consist of two rooms and bath, or single room and bath. Tea is served at any hour called for. Garage accommodation for automobiles. Rates on application to Mr. McElroy.

At the Easter service of the Sunday School of St. Paul's, Chester, ten names were added to the roll of honor for the perfect recitation of the Catechism.

Awards were made to the following for perfect attendance at the morning church service: Alice Barraclough, John B. H. Carter, John W. Chew, Edwin O. Harvey, Beatrice Martin, Sarah Rogers, Mary Rogers, Ralph Tonnes, John B. Wright, Marjory Wilson. An award was also made to Mrs. John Culbertson, who for over eight years had not missed a Sunday morning at church.

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VOLUNTEER SERVICE in the field, under
the direction of the Executives of the
Mission.
2. Applicants agree to attend regularly and
take part in the City Mission Monthly
Conferences.
3. All applications must be made on the
recommendation of the Rector of the
applicant.

WILLIAM H. JEFFERYS, M.D.
Superintendent

REV. H. CRESSON McHENRY
Gen'l Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Testimonial to Bishop Rhinelander

IT IS of course quite impossible that our beloved Bishop should be permitted to leave his work in this Diocese without some public expression on the part of his people of their appreciation of his twelve years of faithful service to us. At a recent meeting of all the officials of the Diocese, it was decided to give our people an opportunity to contribute to a permanent fund; the income to be used for such work in the Diocese as the Bishop shall designate. No figure will be aimed at; the desire is to have the fund represent the free-will offerings of as many of his people as possible.

Copies of the statement which has been prepared by the Committee will soon be in the hands of the rectors and clergymen in charge of our different churches, together with additional copies to be distributed among the members of the congregation. It is suggested that each clergyman read the notice to his people at the services on Sunday, May 27th, and that the collections on the following Sunday, June 3d, be designated for the purpose. The sums realized should be promptly sent by the Treasurer of each parish to the Diocesan Treasurer designated for the Bishop Rhinelander Fund.

The free-will offerings together with a suitable testimonial will be presented at a meeting, the date of which will be announced later; at the same time the purpose for which the income from the fund will be used will be designated by the Bishop.

The Bishop's Resignation

In the resignation of our beloved Bishop, the Diocese has suffered most severely.

To say that the work of the Diocese will suffer would not be strictly true, for in the Providence of God, His work is continued through a succession of agents of differing talents.

To say that none can fill Bishop Rhinelander's place is perfectly true, for each one has his own individual, personal contribution to make to the whole work of the world and Church, according to the gifts given unto him.

A man of great vision, careful scholarship, winsome personality and boldness in the faith, he has broken down under the strain of administrative details.

Fortunately for him and the Church at large, he wisely acted upon his physicians' advice and resigned, rather than continue in work which would undoubtedly shorten his great usefulness as a leader of thought.

Released from executive responsibility, his clear thinking and sound scholarship may continue and expand in influence, even as has Bishop Gore's in England,—and America needs many such men. The only part of the Bishop's address read by him at the Convention,—bearing on the Creed (which is printed in full in this issue of THE CHURCH NEWS) is a noteworthy contribution to the theological literature of the day.

Twelve years' responsibility for the second largest Diocese in the country, covering the most critical period of this nation's history with its attendant problems of internal and international affairs,—the war and its aftermath,—the delicate complications of incoming numbers of foreign-born,—the re-organization of the Church's missionary and financial status,—besides the normal expansion of the Diocese;—these and

many other problems of the past twelve years were sufficient to undermine the health even of the most robust of men.

The cause of our Bishop's resignation may well give rise to various questions as to our use of the Episcopate. Are we wearing out the Bishops as "servers of tables" meanwhile suffering from lack of leadership "in prayer and the ministry of the Word?"

Leadership in spiritual matters and in business details are both sorely needed in the Church, but must they be combined in one person? The details may well be the responsibility of the Convention through its agent, the Standing Committee, and the Executive Council, while the Bishops should be free to serve as spiritual leaders.

Realizing keenly the loss to the Diocese of the oversight of such a man as Bishop Rhinelander, we pray for his increased usefulness, with restored health, to the Church at large through the exercise of his scholarly gifts.

F. E. S.

Bishops Tuttle and Harding

Death has claimed two of the most prominent Bishops of the American Church.

The Presiding Bishop, Rt. Rev. Daniel S. Tuttle, unique in his life history, his long Episcopate, his larger experience. An extended article by a personal friend, Rev. L. F. Potter, appears in this issue.

The Bishop of Washington, the Rt. Rev. Alfred Harding, whose Diocese, including the capital of the nation, brought him into contact with men and problems of the greatest importance.

Grant to them, O Lord, eternal rest.

PLAN TO FORM ASSOCIATED VESTRIES MEETS APPROVAL

Definite steps looking to the formation of an Associated Vestries were taken at a meeting of upwards of 700 vestrymen and clergy of the Diocese in Holy Trinity Church on Friday night, April 27. Bishop Garland, who presided, was directed to appoint a committee of two vestrymen from each Convocation to formulate a plan of organization to be presented at another meeting to be held next fall.

The meeting in Holy Trinity was the immediate response to the movement inaugurated by the Department of Missions to rally the power and influence of the Diocese to the cause of Missions. Addresses were made by the Rev Dr. Z. B. T. Phillips, rector of the Church of The Saviour, West Philadelphia, and United States Senator George Wharton Pepper.

Dr. Phillips described the splendid results which followed the bringing together of all the vestries in St. Louis, whereby all problems affecting the Church were discussed, and through co-operation and co-ordination there came a better understanding and closer comradeship.

Senator Pepper made an earnest appeal for a larger interest in church matters; an interest that should extend beyond the boundaries of the parish and embrace the work of the Diocese and the Church at large. "Not to take your part in the affairs of the Diocese," Senator Pepper said, "is as though you spent all your life in ward politics and never took part in a Presidential election."

Announcement of the committee to formulate a plan will be made after the May meetings of the Convocations.

NORTH PHILA. CONVOCATION

At the May meeting of the Convocation of North Philadelphia held at St. George's, Richmond, on Tuesday evening, May 8th, the following resolution was adopted:

"The Convocation of North Philadelphia urges the Parishes and Missions within its bounds to support to the fullest extent of their ability the program of the Diocese in relation to the Maintenance of the General and Diocesan Missions and the encouragement of forward work within the budgets of the Diocese of the General Church."

Missionary enterprise is not an extension of work in the local field; it is the general purpose that gives meaning to the local undertaking. The manner of beginning at Jerusalem is determined by the knowledge that the goal is all the nation.—Selected.

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Review of the 139th Diocesan Convention

BY THE REV. PERCY R. STOCKMAN

The sun smiled on the 139th Annual Convention of the Diocese of Pennsylvania which met in august assembly in the Church of the Holy Trinity, Nineteenth and Walnut streets, on Tuesday and Wednesday, May 1st and 2nd. Daylight saving came to the rescue of the closing sessions, for as it was, the hour of 6.30 struck before adjournment was possible and the few remaining Deputies wandered home in the twilight.

There was a fair attendance at the opening service of the Holy Communion, at which Bishop Rhinelander was the Celebrant, assisted by Bishop Garland and the Rev. Drs. Perry and Tomkins and the Rev. Messrs. Morris and Huggins.

Voting

The preferential ballot system as adopted by the previous Convention was amended by agreement eliminating all third choices and one or two other elements of confusion. It seemed to work pretty well this year, although the counting of the first ballot took so long that the report of the Election Committee could not be made until the morning of the second day. Even then the election was not complete, the first and second choices failing to give a majority in some instances, and another ballot was taken, which still failed to bring about an election in those cases; so that, to save further balloting, the Convention voted to elect *viva voce* those nominees having the highest vote in both orders on the second ballot. The preferential ballot was continued as the order for the next Convention.

Under the Standing Order of the Convention which provides that the Secretary of the Convention cast the ballot for those offices where no more than the required number have been nominated, the following were declared elected:

Trustees of the Diocese

The Revs. F. C. Hartshorne, G. W. Hodge, S.T.D.; Samuel Upjohn, D.D., and Messrs. John J. Collier, George Hall, J. S. Newbold and H. R. Robins.

Trustees of the Episcopal Fund

Messrs. J. A. Harris, Jr., Francis A. Lewis, C. S. W. Packard and Charlton Yarnall.

Assistant Treasurer of Diocese

Mr. William P. Barba.

Executive Secretary of Diocese

Mr. Reynolds D. Brown.

Other offices filled by votes of the Delegates were:

MISSIONARY BUDGET FOR 1924

On recommendation of the Department of Missions, \$65,819.39 is appropriated for missionary work in the Diocese in 1924 as follows:

Convocations

Chester	\$9,700.00
Norristown ..	7,713.90
Germantown ..	6,500.00
West Philadelphia	1,870.00
North Philadelphia	6,747.00
South Philadelphia	1,000.00
	\$33,530.90

Racial Work

Colored	\$9,468.16
French Church	833.33
Italians	7,500.00
Jews	4,650.00
Poles	3,025.00
Hungarians ..	700.00
Deaf Mutes ..	2,750.00
Galilee Mission	1,200.00
	\$30,126.49

Chaplains

University of Pennsylvania.	\$1,338.00
State College.	500.00
Mont Alto ...	324.00
	\$2,162.00

Total\$65,819.39

Standing Committee

The Revs. George G. Bartlett, E. M. Jefferys, J. DeW. Perry, Francis M. Tait, L. C. Washburn and Messrs. W. P. Barba, E. H. Bonsall, A. J. County, W. W. Frazier, Jr., and S. F. Houston.

Executive Council

The Revs. George G. Bartlett, L. N. Caley, F. C. Hartshorne, G. E. Pember, P. R. Stockman, L. C. Washburn and Messrs. E. H. Bonsall, John J. Collier, A. J. County, Morris Earle, J. L. Evans and A. E. Newbold, Jr.

Deputies to Provincial Synod

The Revs. George G. Bartlett, W. J. Cox, G. E. Pember, J. DeW. Perry and Messrs. C. E. Beury, H. H. Bonnell, W. W. Frazier, Jr., and William White.

The Constitution and Canons came in for their usual bombardment but little harm resulted. Changes are noted in a separate article on another page of the CHURCH NEWS.

Sundry Observations

The Committee on Arrangements carried out its program for the lunches very satisfactorily. Newspaper reporters, especially cartoonists, lost a real opportunity by not attending the lunches and observing the Elders of the Church and the Juniors also, stooped over cafeteria trays in awkward positions. It is a tribute to Philadelphia ice cream that very few of the dessert checks failed of use despite the necessity of lining up for the service a second time.

Once again we urge consideration of some kind of a covered way to be provided between Holy Trinity Parish House and the Church House in case of storm so that the Deputies might remain dry and not have their spirits dampened in the effort to lunch in one place and vote in another and deliberate under yet a third roof.

The Committee on Despatch of Business was effective as usual, and one of the great satisfactions of the Convention was to hear the clear voice of the Chairman making announcements, after the Deputies had for several minutes been straining every nerve to catch the tones of some other speakers with less forcible voices, keyed up to their loudest tones. It would seem advisable to have the various speakers whisper their messages to someone whose vocal cords would stand the strain of speaking distinctly and loud enough to be heard all through the church. This matter of the difficulty of hearing the speakers added greatly to moments of irritation and unrest, and in most cases seemed to be the fault of the speakers entirely for not making the effort to sustain their vocal tones.

Bishop Garland

There was a very large attendance, probably 600, and very earnest attention was given to the address of the Bishop Suffragan which followed the lunch on the first day. Bishop Rhinelander presided and asked the privilege of changing the order of the day and having the Bishop Suffragan render his report first. The review of the year's work and comments on salient features gave to the Convention a very intelligent survey of Diocesan work and needs. One of the suggestions of the report was later taken up and adopted by the Convention, namely, that Trinity Sunday be an occasion each year for the taking of a special offering on behalf of the Divinity School.

During the reading of the Bishop Suffragan's report Bishop Rhinelander withdrew, evidently under a great physi-

cal strain and suffering from illness. Dr. Jefferys of St. Peter's Church and a member of the Standing Committee took the Bishop's place and when the Bishop Suffragan's report was over arose to present the communication from Bishop Rhinelander.

Bishop Rhinelander

Silence and serious attention marked the receiving of this communication, for rumor had already been busy preparing the Deputies for its nature. In very gentle and generous terms the Bishop announced his resignation, made necessary by the condition of his health which had led his medical advisors to the conclusion that the rest which he had taken for nearly a year had not brought about restitution to the extent that they could advise his assuming the heavy burdens of his office, and therefore he felt it wise to resign rather than to break under the strain of attempting that which, humanely speaking, he had been advised would be impossible. The communication brought great sorrow to the Convention and one of the Clerical Deputies was given grace to suggest that the Convention kneel in silent prayer for three minutes. The Rev. Dr. Perry then presented appropriate resolutions, including one of invitation to the Bishop to read such part of his prepared address relating to matters of general import to which his communication had referred, in so far as he would feel able, at the noon hour on Wednesday.

Reports

An hour was then given to receiving reports which otherwise would have been presented at the evening session had there been one. These included the outline of new Budget System, and a brief reference to a revised method of allotting quotas. Both of these matters will be given further consideration by arrangement with the various Convocations, so that the Chairman of the respective Committees on Budget and Quota will have an opportunity to report and discuss the elements involved with the smaller groups at the meetings of the Convocation. The report of Missionary work in relation to the program of the Church at large and in relation to Diocesan Activities, together with an earnest appeal presented on behalf of the Negro work in the Diocese, were clearly stated and well received.

In relation to the Budget, Dean Bartlett of the Divinity School spoke to an item of three thousand dollars designated for the use of the Commission on Recruiting for the Ministry. With his usual impressiveness of fact and statement he reminded the Convention that the Diocese of Pennsylvania was the greatest Missionary field in the world because it was absolutely depend-

BISHOP PERRY



Who addressed the Convention on the World Conference on Faith and Order.

ent for its clergy upon the Church at large. He quoted figures since 1860 listing 1270 priests of the Church in charge of parishes and but 468 candidates for the Ministry provided by the Parishes of the Diocese. He stated that this item in the Budget should be expected to grow.

A resolution of sympathy was presented and adopted by the Convention in relation to the death of the Rt. Rev. Alfred Harding, Bishop of Washington, D. C., whose decease had been announced in the morning paper.

Some feeling had been evidenced at the morning session by one or two members of the Standing Committee as to what they described as a tendency to deprive the Standing Committee of some of its functions. The matters in question related to details of signing orders on the Treasurer for petty expenditures and also the supervision of the business management of the Church House. Those suggesting the changes pointed out that the Executive Council had been organized with a view to administering the necessary but unimportant business details of the Diocese and that the functions of the Standing Committee were intended to be more spiritual in character. However, the Convention did not wish to materially affront the Standing Committee and therefore refused to make some of the proposed changes. The report of the Standing Committee when presented at the afternoon session largely substantiated the statement that its primary functions are of a spiritual nature, advising the Bishop with reference to nomination of the Church's candidates for various offices, approval of candidates for the Ministry and elections of Bishops in other Dioceses, etc., etc.

Not Fall—But Spring

A committee created by the preceding convention to consider a change in date for the meeting of the Convention made its report at the afternoon session, recommending that the next Convention be held in November, 1924, and that the fall of the year be the preferred time of meeting for all succeeding Conventions. One member of the committee who could not agree to the majority report called attention to the fact that three other Dioceses tried the fall for the meeting of their Conventions and had returned to the practice of meeting in May instead. This fact, together with what appeared to the Convention to be insufficient arguments for any change, led to rejection of the committee's report, and it was dismissed from any further consideration of the subject.

Wednesday

The report of the Committee on Elections announcing the results of the first ballot was the first event on Wednesday. Also, the Committee on Charters reported, and the Convocation of South Philadelphia voiced its desire to have the Church pay more attention to vice and other bad neighborhood conditions.

The second day was marked by the conflict of legal minds presenting pro and con the report of the committee elected by the preceding Convention to consider closer relations between the Convention and the Cathedral Foundation. Before the legal lights were turned on with full power there was a marked difference between two clerical points of view. Dr. Washburn, Chairman of the Committee rendering the report and recommending the necessary Canons and appropriate resolutions, pointed out what seemed to him a providential consummation of one of the chief interests and activities of our retiring Bishop, namely, the acceptance by the Convention of the Cathedral idea and a closer relation between the Cathedral organization and the representative body of the Diocese. He felt that the Committee had been made up of sufficiently variant elements to have examined the question from all points of view and he rejoiced in the practical unanimity of the Committee's report.

Dr. Grammer, who had been chosen to fill a vacancy, as a sort of eleventh hour member of the Committee, took a contrary point of view. He expressed the feeling that it might be considered providential if the Convention refused to accept the report and to leave the matter open entirely until a future time with the possibility of having the advice and desires of the future Diocesan to guide in the matter. He felt that perhaps the regrettable resignation of the Bishop had been in part due to the overburdensome task presented by the Ca-

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thedral; and that the Convention should be free, in selecting its future Bishop, of the necessity of choosing a Bishop who would fit into the Cathedral idea.

The Convention determined to go into "Committee of the Whole" to consider this particular report. Then the Chancellor of the Diocese presented the Canonical changes one by one. If his inability to be heard could have dissuaded the Convention from favorable consideration, no one would have wondered at the Committee's report being turned down, but for some reason the Convention was willing to strain every nerve to hear and to stretch every point to approve the Committee's report. The attack on legal technicalities produced some results and brought about some changes in the interest of probably more democratic control and in giving the Chapter of the Cathedral an equal voice with the Bishop in determining the use of the Cathedral buildings. At the noon hour the Committee of the Whole was still in session but arose to permit of the order of the day.

The Creeds

After noonday prayers, Bishop Rhineland, seated at the presiding officer's table, read the second part of the address he had prepared to deliver to the Convention. This related to the significance of the present-day disloyalty to the basic truths of the faith as expressed in the Creeds. It was a truly pastoral communication of great force and serious thought. Perhaps the outstanding point was in the statement that the logic of belief in Jesus Christ as the Son of God made necessary and possible the articles of the Creed, whereas the logic of disbelief in the Divinity of our Lord brought about inevitable belittling of the importance of the creeds as statements of the faith. He clearly pointed out that the Church has no authority, nor have the Creeds in themselves, to compel men to believe. That we cannot even compel belief that there is a God. Undoubtedly the majority of the world rejected the Creeds even as the majority in our Lord's day had rejected Him. But he claimed that the Church is part of the minority, and that it has no other faith to care for or to propagate than that expressed by the Creeds, and therefore it has authority to claim the loyalty of its members on rallying to the support of that faith. He said that it was no disgrace to be poor in faith, but that to be dishonorable in matters of faith was the deepest form of infamy. The Convention received the Bishop's address with marked attention and the galleries were well-filled with earnest hearers also.

Bishop Perry

Bishop Perry of Rhode Island was heard with great interest on the World

Commission on Faith and Order purposes and significance of the commission as a creature of the General Convention of the Church.

Cathedral Approved

After recess the Convention re-assembled as the Committee of the Whole to give further consideration to the report of the Committee on closer relations between the Convention and the Cathedral Foundation. The growing impatience of the Convention with disagreements over technicalities was evidenced as time went on, and when the Committee of the Whole arose from consideration of the subject it had approved with some amendments most of the report of the Committee and had recommitted one section to be revised and reported back. The Rector of St. Luke and the Epiphany, Dr. Steele, urged that the report be recommitted to the Committee, stating that the Diocese had progressed for 139 years without the Cathedral and that presumably it would be 139 years more before the necessary funds to carry out the Cathedral project would be available. The Convention was evidently unimpressed, and was unresponsive to this form of argument. The feeling seemed to be that the Cathedral project had been before the Diocese for sufficient time and that the Committee as appointed at the last Convention was sufficiently representative to warrant action at this time for the purpose of closer relations between the project and the Convention, not that there might not be amendments in the future, but that the progress of the past few years might not be disregarded or set aside. Later in the afternoon, when the Committee brought in its revised report as instructed by the Committee of the Whole, the Convention lost no time in approving the report as amended, and authorized the Committee's dismissal from further consideration of the subject. A new Committee, to advise with the Cathedral Chapter on the financial aspects of the project, was also authorized to be appointed by the Chairman.

Religious Education

The afternoon session was very crowded but time was set apart for an address dealing largely with the value and progress of week-day religious instruction as an auxiliary to the work of the Sunday School and not in opposition thereto. The address was made by Mr. Edward Sargent, representing the Department of Religious Education of the National Council.

In Conclusion

Two resolutions presented by the Social Service Department on America and the World Court and on Law Enforcement, were adopted after brief discussion; also a proposal authorizing the set-

ting up of a Mutual Insurance office whose services would be available to all Parishes and Missions wishing to take advantage thereof.

A few other matters of greater or less significance came up, and the Convention was then adjourned. The outstanding feature of the sessions had been general regret expressed at the enforced retirement of Bishop Rhineland, and appreciation of the splendid spiritual leadership he has unfailingly given during the past twelve years.

SEAMEN'S CHURCH INSTITUTE

The Campaign of the Seamen's Church Institute for its New Building Fund is still open, though sufficient progress has been made to credit the Building Fund with three hundred and fourteen thousand dollars (\$314,000) toward the three hundred and sixty thousand dollars (\$360,000) required. In this sum is included the value of the property at Front and Queen Streets, which is to be turned over by the Churchmen's Missionary Association. It was reported to the Convention that this matter had been favorably acted upon by the Standing Committee, and it now awaits final action by the managers and contributors of the Association at its Annual meeting to be held in October.

As a further contribution, a committee representing the Churchmen's Missionary Association and friends of that older work have volunteered to undertake to raise at least five thousand dollars (\$5,000) toward the Chapel in the new building. This committee includes Messrs. T. Broom Belfield and E. S. Buckley, Jr., Wardens; also Messrs. Francis F. Burch, Charles S. Cheston, Reed A. Morgan and the Rev. Wm. J. Cox, J. W. B. Stewart and John W. Walker.

Already this Committee has reported to the Seamen's Church Institute three thousand dollars (\$3,000) toward the Chapel. In addition, a memorial contribution of one thousand dollars (\$1,000) has been given for the Altar and Reredos.

Other contributions toward the new building associated with the memory of those prominent in the past in the work of the Churchmen's Missionary Association include a room contributed by Mr. George H. Frazier and Mr. W. W. Frazier, Jr., in memory of Mr. W. W. Frazier, who was associated with the Board of Managers for over fifty years and one of the Wardens up to the time of his death; also a room contributed by Mr. Louis C. Madeira and Mr. Percy C. Madeira in memory of their father, Mr. Louis Cephas Madeira, who served on the Board of Managers for nearly fifteen years, from 1876 to 1891.

THE BISHOP'S ANNUAL ADDRESS

Announcement of the Bishop's Resignation

*Read on the opening day of the Convention at the Bishop's request by the
Rev. E. M. Jefferys, member of the Standing Committee of the Diocese*

I have had in mind to speak to you at this time on three important matters:

First: The World Conference on Faith and Order, the date for which is tentatively fixed in the year 1925, in Washington. The Bishop of Rhode Island will address you tomorrow on this subject and I wanted to prepare the way for him.

Secondly: Our Missionary failure: its reason and its remedy. This matter rests heavily on my heart and conscience. Every Bishop of the Church must feel that his Episcopate is judged by the missionary spirit of his Diocese. I would to God I could move you in this to know and do His Will.

Thirdly: The Creed: its place in the life of the Church and in the duty of the Church's officers. I feel intensely the obligation resting on me of pointing out the crucial importance of the issue raised and the true way of meeting it.

I had planned to speak to you on these three things and I have here in my hand my manuscript address, dealing with them, but I shall pass it over now. It will be printed and distributed. I would urge you, when it comes into your hands, carefully and prayerfully to ponder it. I have written it with an almost painful sense of my responsibility as Bishop. For there is something I must tell you which, as its full significance comes over me, I can scarce trust myself to put in words.

The bare facts, put quite formally, almost impersonally, are these. In asking last year for a prolonged leave of absence, my chief purpose was to discover whether, under the most favorable conditions, I could so far regain my health as to justify my continuing in my present work. The result of the experiment has been to give convincing proof to the contrary. The best medical opinion I have been able to secure is definitely to the effect that I may not hope in the future for sufficient reserve strength to enable me successfully to bear the strain of this difficult and important office. It would not be right or fair to the Diocese, or to the Church at large, for me to hold a great responsibility which I know to be beyond the measure of strength which God has given me. After considering every alternative, I have come to the conclusion that the only reasonable and honorable course now open to me is to resign my jurisdiction. In doing so I believe I am doing what God would have me do.

Twelve years ago, by the vote of this Convention, I was chosen to be Bishop of this Diocese. It is therefore fitting that, after private and very recent consultation with the Standing Committee and the Bishop

Suffragan, I should make to this Convention which elected me, the first announcement of my decision to resign. Under the law of the Church my resignation of my jurisdiction has been sent to the Presiding Bishop, by whom it will be communicated to the other Bishops. It becomes effective when it shall have been accepted by the House of Bishops at its next meeting. Until then, I shall endeavor so to administer my office as may best prepare the way for my successor.

What shall I say more? Christians, when crises come, must try to meet them with a forward, not a backward look: with a strengthening of will, not with a stirring of emotion. Nevertheless, there is no tie whose breaking brings more pain than the tie which binds those who have worked together through long years, in hope and fear, in cloud and sunshine, in honor and dishonor, in evil report and good report, loyal to a common faith, strengthened by a common grace, in the Name of our Blessed Lord, for the doing of His will, and for the coming of His Kingdom. True it is that He Whose we are and Whom we serve, is the same yesterday, today and forever. Service of Him, fellowship with Him, beginning here, is perfected in Paradise and Heaven. But the eternity of our fellowship and service does but make the earthly term of it so much the more privileged and precious. Each moment vouchsafed us here on earth is transfigured by the very air and atmosphere of Heaven: has in it something of the joy and glory of that other world so close to this, where God is all in all, where we shall know as we are known.

The sorrow of our earthly separation is in truth caused by the very thing which is its cure: that is, by our faith in Him and love for Him: by our thankfulness that in His love for us He has called us to be friends and fellow-workers.

As He looks down on us, and deals with us, may His mercy rejoice against His judgment. May He forgive our sins, and over-rule our errors, thwarting whatever has been evil in our will and purpose, crowning and completing all that has been good. May He grant us our heart's desire and fulfil all our mind, in so far as we have set our affections sincerely on His purposes and promises, and have brought our thought into captivity to Him.

I shall count in the immediate future on many opportunities of informal talk and friendly counsel. Meanwhile I shall pray earnestly that the Holy Spirit may guide and govern this Diocese in all things and in all ways, to the fulfilment of God's holy will.

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to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever. Amen."

The Creed: Its Place in the Life of the Church and in the Duty of the Church's Officers

Read by the Bishop on the second day of the Convention

Recent notorious events have forced this matter to the front. Much has happened to shock and distress all right-minded Christian people. Yet shocks, though painful, may be salutary. They may rouse us out of culpable and dangerous indifference: out of a false and blind security. God grant it may be so in this case. For this matter of the Church's Creed is absolutely crucial. We neglect it at our spiritual peril. And we all, clergy and laity alike, have been grossly negligent. That is the reason why, when attacks are made upon the Creed: when its importance is denied and even ridiculed; when its plain meaning is diluted or distorted by shallow sophistry or by pseudo-science; that is why we know not where to turn or what to answer: that is why there is so much wild and foolish talk: so little calm and clear facing of the issue. We have been caught off our guard. We have been thrown into confusion and dismay at the very point where our lines should have been most closely ordered: and our defence most sure and impregnable.

I say the question of the Church's Creed is crucial. For if the Church disown her Creed, she cuts off the very life-blood from her heart: she severs the arteries through which the grace of God flows in. That is literally true. And, that being true, it follows that if any of the Church's officers disown the Church's Creed, either in private faith or public teaching, *while yet retaining office*, they are not merely guilty of the breach of a most sacred trust which they have sworn to keep inviolate: they are also responsible in God's sight for the spiritual disaster that must follow to their own flocks first, and through them to the Church at large.

These are strong words and I am justified in using them only on one condition: only, that is, if it be really true that the Creed is vitally important to the Church. But is that true? The Creed is a formula, a set of sentences, so many words. How can a formula be vital? How can mere words save life? Well, let us see. In this case illustration will help us more than argument.

Now it is most certain that life or death *may* hang upon a word, they often do. A sign-post, for example may mean, has often meant, to a lost traveller, the difference between food, warmth, shelter, safety on the one hand: and hunger, cold, exposure, danger on the other. Deface it, conceal it, break it down: and you take away his hope: you rob him of his chance. A stroke or two of paint, a word or two in print, bring life: their absence, death.

Or take a chart: giving the soundings: showing the rocks and reefs: marking the channel with its lights and buoys. A chart will guide a ship to port with all souls safe. But tamper with it, mark it wrongly, tear it up, and the best skill of helmsman counts for naught and the ship goes on the rocks.

Or, coming closer, a physician's orders for his patient: the prescription which he writes and leaves behind him: the treatment he advises: these, if he has skill and has rightly diagnosed the case, may be the means of cure: may bring life out of death. But if the doctor's orders are forgotten: if his formulas and medicines are altered: or his advice ignored, the patient may die who might have lived.

Now the Church's Creed is like a sign-post: like a sea-chart: like a medical prescription. It points the way to God. It marks the course to steer by from this world to the next. It tells us how we may be healed, and pass from sin to holiness, from death to life.

And it does all this, and claims authority to do it, in the name of Jesus Christ. It all comes from Him and leads to Him. It all depends on Him. The Creed speaks of Jesus Christ in every single syllable. Look at its history. See where it came from. There is no need of scholarship, or scientific training, or critical acumen. He who runs may read. Turn the pages of the New Testament: the Gospels, the Acts of the Apostles and the Epistles: and see it taking place under your very eyes. First came the *impression* made by their new Master on the devout, plastic, simple-minded Jewish artisans who were His first disciples. Then came their *expression* of the impression which He had made on them: their account, that is, of what He had come to mean to them. They found in Him guidance, healing, light and life. He grew to be to them Lord, Saviour, Judge: their all in all. There was no limit to His influence, authority, sufficiency for all their needs. And then, one day, they said so: they spoke it out: they wrote it down: Peter first, at Caesarea Philippi: then doubting Thomas: then John and Jude and James: and the author of the Epistle to the Hebrews: and Paul: and Stephen and every other Apostolic writer and confessor. The whole New Testament from end to end is but the record of it and the witness to it. Faith became vocal: love found expression: thought put on words. So the Church's Creed was born: for worship and for witness: for praise and propaganda. That is its origin and history. The Deity of Jesus Christ is indeed the core and centre of the Creed, but it is so because it was first

the core and centre of the faith of which the Creed is the symbol and expression. The first disciples found Him, their Lord and Master, doing for them what God alone can do: being to them what God alone can rightly be. He did the work of God: He played the part of God: He took the place of God. And so they called Him God, and made the Creed.

And mark you, it is no exaggeration to say that the first disciples made the Creed as we now have it: as the Church has held it ever since. For it all comes—the whole of it—in its shorter or its longer form—it all comes, every syllable and word of it, from that great discovery, from that tremendous affirmation, that Jesus, the man of Nazareth, is none other than the Son of God. There was no Creed before that great discovery was made. And in the Church's Creed there was nothing really new inserted afterwards. For the Creed is not a string of detached sentences: it is one whole. It is articulated: that is, made up of articles or members, as a body is made up of inseparable limbs and joints. If you wound or mutilate a living body, at any point, you begin a process which, unless checked, will drain it of its blood: will put its very life in peril.

So with the Church's Creed. Each article has its own place in the whole truth which the Creed tells about the Church's Lord. Tear any one of them out of its place and the process of depletion instantly begins. The truth and grace of Jesus Christ is lost, by just so much, to His Church and therefore to His world. He becomes *less* than He is, *less* than He might be, *less* than He wills to be, to us for our salvation. His hold is loosened: He becomes remote: He fades into the background: into the pages of a book: into the events of a past history: and, almost ere we know it, we have left to us only a memory, only a voice calling uncertainly across the centuries, only a good man and a great teacher: we are left—God pity us—we are left, just as St. Paul told us we should be left, *in our sins*, without redemption, without a Saviour, without hope, without God in the world.

Does this seem overwrought imagination? Do you doubt it? Every Christian century, every epoch of the Church's history, will furnish illustration. But you do not have to look so far afield. Look about you now. Think of those reputed Christian teachers, some of them Priests in our Church, who are now urging us to "simplify" the Creed (as they like to put it) by leaving out the Virgin Birth and the Resurrection of the Body. *Why* do they ask it? What is the difficulty? Nothing is more certain than that these two articles present no difficulty to those who whole-heartedly accept the Incarnation: that is, who affirm with the Apostles, with the New Testament, with the Church from the beginning that, "for us men and for our salvation," the only Begotten Son of God "came down from Heaven . . . and was made man." If that be really true, there is no difficulty in these articles. On the contrary, they are natural and almost inevitable

consequences. Even if there were no word in Holy Scripture as to the way in which He entered, and then left, this earthly life, we should be almost driven to suppose, by the very logic of our faith, that His entrance and His exit must have been unique, in keeping with His own absolute uniqueness. His Virgin Birth, the Resurrection of His Body, give us what we need in our thought of Him. They complete the picture: they make it all one simple, solid, satisfying whole.

Where then is the difficulty? Why do these men ask that these articles be stricken out? Well, for answer we may very safely look much deeper down, much farther back. And so looking we shall have no great trouble in finding what the real reason is. For the logic of disbelief is as peremptory and inexorable as the logic of belief. If to believers in the Incarnation these articles seem quite natural and congruous, to those who disbelieve it they must seem the very opposite. If Jesus Christ is *not* the only Begotten Son of God made man, if, in the last analysis, He is but a man among other men although the best of men, then a Virgin Mother and a risen body are empty portents, foolish superstitions, unnecessary, even contradictory. They disfigure and degrade the quiet, normal story of a merely human birth and a merely human death.

Have I made it clear? Do you see the point? Do you see how the thing works itself out, for belief on the one hand, for disbelief on the other? Do you see why I am justified in saying that the Creed of the Church stands or falls as one inseparable whole? If the Church disown one part of it, in the end she will find herself disowning all. And when the Church disowns her Creed, she dies, for she will have separated herself from her Lord, from the Giver of her life.

One word here dealing with the Creed's authority. What do we mean by the word *authority* in this connection? There is a clear distinction to be drawn. The Church has no power, human or divine, to *compel* men to believe her Creed. Men cannot be compelled to believe, even that there is a God or a life beyond the grave. There was no compulsion on men to believe in our Lord when He was visibly among them. Some did, but most did not. Even among the Apostolic group, Judas turned traitor. And obviously disbelief prevailed. He was rejected, mocked and crucified. And shall the Church's Creed prevail where the Church's Lord did not prevail? Shall it compel belief when He did not compel belief? Of course not. The very notion is absurd. Why, today the majority of men and women, even of those who are familiar with the Church's Creed, reject it. Only a minority believe it.

Yes, but the Church is part of that minority. That is the point. The Church believes the Creed. The Creed is authoritative for the Church. The Church has no other faith: has never had another faith; except that of the Creed by which she has lived from the beginning, from her very birthday. The Church has no reason for existence in this world except to

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propagate her faith and to persuade men to accept her Creed. The Church has no authority to compel any man's belief, but she has an indefeasible and authoritative claim upon the truth and honor of her agents and ambassadors.

Brethren, there is no dishonor or disgrace in poverty, whether it be poverty of purse or poverty of faith. Why, our Lord came to preach the Gospel to the poor. He loves the poor. And He is particularly patient with those who, being poor in faith, come to Him for more. "Lord, increase our faith": no prayer is more sure of His answer. Think how patiently, how tenderly, He dealt with His Apostles in their stupidity and dulness: in their misunderstandings and mistakes: how He was content to wait till the seed of faith which He had planted had taken root and grown and become strong enough to make its "great confession." We must try to be as patient and as tender as He is with those who can scarcely believe in the full glory of the Gospel of the Grace of God. No; poverty is not dishonor.

Dishonor comes only when we use dishonest means for the relief of our poverty. To steal another's purse

because our own is empty is dishonest. And faith means more than money: therefore, to take away another's faith because our own is failing is still more dishonest. Be on your guard as you listen to the facile praise of "liberalism" in religion: particularly of "liberalism" in dealing with the Church's Creed. Much modern talk in praise of "liberalism" is but the prostitution of a noble word. It is easy to be *liberal* with other people's money, but it is not praiseworthy. And it is not advisable if you desire liberty. For it is apt to lead not to liberty, but to its opposite. And even the world knows what to call it. It calls it stealing. The kind of liberalism which gives away the Church's faith, having little of its own, deserves a harsher name and will receive, if God be just, a sterner punishment.

To sum all up, to say a final word, remember who it was Who said "whosoever shall cause to stumble one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and that he were cast into the sea."

God guard us from that condemnation.

God send us men. God keep us true.

The Proposed World Conference on Faith and Order

This portion of the Bishop's Convention address and the one which follows on "Our Missionary Failure: Its Reason and Its Remedy," were not read, but by direction of the Convention were ordered printed for distribution

There have been many, and, till the great goal is won, there will be many more, movements for the realization and recovery of the Church's unity. No Christian conscience can be at ease in face of the existing schisms in the One Body of our Lord. Disunity is disloyalty and disobedience. Division cripples the Church and blocks the way against the coming of the Kingdom. Each day that passes brings fresh proof of it to thoughtful minds. So every movement towards reunion claims our interest.

But the proposed World Conference on Faith and Order has a very special claim on us. It demands and deserves our whole-hearted support and sympathy. For in the providence of God, and under the evident guidance of the Holy Spirit, it was our own General Convention which in 1910 conceived and unanimously adopted the notable idea. Since then, through our Commission, we have maintained an honorable, disinterested and effective leadership in promoting and preparing for it.

You will recall that all Christian communions, Catholic and Protestant, Eastern and Western, large and small, which confess our Lord as God and Saviour, were to be invited to take part. The special work assigned to our Commission was to give the invitation. That has been done. Up to this time not less than 78 Commissions, similar to our own, have been appointed, representing as many separate communions, and altogether forty different countries. Of the larger communions, the Roman Catholic Church is the only one to decline officially the invitation. Plans for the

actual holding of the Conference are progressing. A preliminary conference at Geneva three years ago, which was very fairly representative of the participating Churches, as it adjourned appointed a continuation committee of which Bishop Brent is Chairman, and charged it with the duty of arranging for the Conference. Quite recently the tentative date for the Conference has been set in 1925 and the place is to be Washington. So time is pressing. I am most anxious that Churchmen in this Diocese should be conspicuous for their zeal in support of this great project. The Bishop of Rhode Island, who is the Executive Secretary of our Church Commission, will address you tomorrow on this subject. To prepare you to give him intelligent attention, I would make clear just what is the purpose and promise of the Conference.

The Conference of course will be entirely incompetent to effect Reunion. That is not at all the point of it. But, if successful, it will set forward this great aim in three important ways:

First, it will gather necessary and authoritative information which at present, for most of us, is inaccurate and inaccessible. Each communion represented in the Conference will set forth in its own way, through its own delegates, those points of faith and order which it holds essential. There will be no controversy nor debate: no questions put nor votes taken and recorded. There will be affirmation rather than negation: assertion rather than denial, so that each group may learn what every other group believes by its own untrammelled witness.

Secondly, the Conference will create sympathetic understanding. Nothing is more true than that Christians of all names are largely at one in that which they affirm, and chiefly divided by that which they deny. It may not be altogether true that, as the French proverb puts it, "to know all is to forgive all." But it is certainly true that the expression of any honest and positive faith in the Deity of our Lord will draw all Christian hearts and minds together. Ignorance breeds suspicion and distrust. Knowledge brings respect and sympathy. Given frank, free, devout witness to our Lord: a genuine desire that His will for His Church's unity be realized: knowledge in place of ignorance: sympathy where there had been suspicion: respect where there had been repudiation: given these things and you have the very atmosphere of unity: you have planted the seed out of which may grow our common answer to the Lord's own prayer that we may all be one.

Thirdly, the Conference will define the goal quite unmistakably. Any movement, to be effective, must have right direction, as well as driving power. As a ship must know the port it means to reach, if chart or compass is to help it on its way, so seekers after the Church's unity must know what is the unity they seek. The goal of a true unity the Conference will make clear and keep steadily in view. For it will make all partial unities seem incomplete and inconclusive. No doubt a partial unity—unity, that is, between certain groups for certain objects—may have a temporary value. But there is danger in it also. Partial unity may delay and defeat the larger hope. For groups

of Churches may become rivals and competitors as well, and almost as easily, as single Churches. Group may be found opposing and resisting group, just as in the Great War the group of Central Powers fought the group of the Allies. Limited alliances are by no means sure to promote a world alliance. On the contrary, limited alliances may be the most fatal of all obstacles in the way of universal unity. They may but sharpen the antagonism, as they increase the power and the resources, of the opposing forces. They may but deepen and perpetuate division. Now the proposed Conference avoids this danger by its insistence on inclusiveness. Its aim, deliberate and fixed, is one reunited Church. It leaves out no one who confesses faith in Christ Incarnate. It makes room for all. Even those not present are to be remembered. Their place will be kept ready, their needs provided for. There will be a void, a vacancy, until they too come into the great Church once more made one. Short cuts to union may easily miss the mark at which they aim: may lead men away from, and not towards, the goal. Therefore the Conference, by its ideal and constitution, will block up all short cuts as it will blot out all partial and imperfect views. It will hold fixedly before all Christians their Lord's own will and purpose for His Church, till all are ready to bring their human and imperfect wisdom into devout and obedient conformity to His divine and perfect will.

I pray God to open your hearts to the great challenge of this Conference which we ourselves have initiated and imagined: to which we cannot be indifferent without incurring judgment.

Our Missionary Failure: Its Reason and Its Remedy

Someone, speaking, like the Apostle, words of truth and soberness, has said that "*the man who thinks his religion is not worth giving to the heathen is usually right.*" We shall not go far wrong if we find in that rather subtle saying the reason for our recent lamentable missionary failure in this Diocese. "The man who thinks his religion is not worth giving to the heathen is usually right." Yes, it is quite true. And I would go further. I would add that such a man is well advised not to seek to propagate his faith. For that brand of Christianity ought not to be exported. It is much better kept at home. It can save no souls. It can bring no light or joy or peace. It is impotent and worthless. Thank God if the heathen do not get it—do not know it—at least in their own heathen homes. The shame of the situation is, however, that when the heathen leave their heathen homes and come to this Christian land of ours, then and there they find this kind of religion rampant everywhere: this Christianity which knows not Christ: this mockery of faith which calls Him Lord, but does not the things which He says.

Brethren, there are many ways in which the cause of the Church's Mission may be pressed home. I should like, for once at least, to try the effect on you

of an appeal based on your own self-interest: not on the good which you may do the heathen by your alms, and prayers and labors, but on the good which you will do yourselves if you have the missionary spirit. For it is no more than naked truth that at present, as things are, the great majority of you—and by "you" I mean all the men and women of this Diocese—are getting very little out of your religion. No wonder you don't care about sending it abroad. *The worthlessness of your religion to yourselves, if it be not missionary*: that is what I urge you to consider. Face the matter fairly. The great things which we read of in the Bible and in the lives of Christian saints: for instance the joy of sins forgiven: the peace of a pure heart: the thrill of a great love: the absorbing interest of the soul's adventure for its Lord: the calm courage which meets unmoved every accident or incident of life: what do we know of these? Have we the faintest notion what they mean? Is there even an echo in our hearts as we read or hear of them: is there the faintest whisper of the Spirit in us, saying: "Would that were true of me"?

No, not as a rule, brethren: not in most cases. Most of us are like men starving in the midst of plenty:

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blind in the bright sunlight: cold in the summer heat: strangers in our own homes: friendless with friends all around us. "Lord, open the eyes of these men." What a poignant and pathetic prayer that is, and yet how perfectly it fits our case; that we should pray, not for the heathen, that our Lord's salvation should reach them and redeem them: but for ourselves, that we may catch even a glimpse of the salvation which has already come to us: which is ours as it was our fathers'.

Wouldn't you really like to know the meaning of your faith? Wouldn't you like to have it shown to you? Wouldn't you like your Blessed Lord to be to you a real, and living Person? To be sure of His love? To feel Him near? To be more certain of Him than of your closest earthly friend? Wouldn't you like to pray real prayers, and have real things to pray for? To have real things to praise Him for, so that you would not be afraid to sing out in Church (provided that the Choir would allow it) from a full heart, with tears of thankfulness threatening to blot your hymnal? Above all wouldn't you like to make a real Communion: to find Him really present in the Bread and Wine: to talk to Him: and have Him talk to you: to take Him home with you and to keep Him by you in all things all the time?

If so, begin to be a missionary. That is the way. Phillips Brooks was once appealed to by a troubled parson who found his congregation listless, careless, apathetic. "What shall I do?" he asked. "Take up an offering for Foreign Missions and if that doesn't work, take up another and another and another." That was the answer. And it was an entirely sane and reasonable answer. It gave the sure remedy. For, brethren, our religion is fellowship with Christ. It is being with Him: being where He is: doing what He does: loving what and whom He loves. And we simply don't have, and can't have, fellowship with Him unless we care for missions as He cared and cares for them: unless we long to have that world redeemed for which He died. If we find our religion worthless it is because Christ is not in it: because Christ is not with us nor we with Him. We are in one place; He in another. He is doing one thing: we another. And so we do not meet. Can two walk together except they are agreed? You remember the parable in which He tells us how, when we feed the starving, minister to the sick, clothe the naked, visit the prisoners, we shall

find ourselves ministering to Him? That, by the very activity of loving service, we shall find our way into His presence: come where He is already: come where He is waiting for us?

St. Paul puts it shortly and decisively: "If any man have not the Spirit of Christ, he is none of His." Wind blowing on bare poles can't move a boat: but if you hoist the sails and give the wind a chance you will feel its moving force. Our souls are like ships with all sails closely furled. The breath of the Spirit, which is the Presence of our Lord, passes by unnoticed and unfelt. We seem not to have heard that there is any Holy Ghost. We have no notion He is there. But once raise the sails of obedience and faith: once go where He sends you: do what He tells you: and you will feel His blessed impulse—moving you, carrying you, keeping you, pouring in all His benefits upon you.

Now to come down to facts and to make concrete resolutions. We as a Diocese were more than \$60,000.00 short last year in our missionary giving compared with what we gave the year before. It was a bitter blow to the whole Church. It swelled the Church's missionary debt. It shook the Church's confidence in us for it was the first time we had failed to meet at least the minimum which was expected of us. All that is sad enough.

But there is more than that. Our lamentable failure, bad as it was for the Church and for the Church's work, was worse still for ourselves. We could not afford, in our spiritual poverty, *not* to give these \$60,000.00. We are that much poorer for not giving them: we lost so much of blessing: we have been deprived of so much peace: we are shown to have so much less religion.

Brethren, you see what I would say. For your own sake I urge you in God's name to claim your privilege, to let your Lord reveal Himself to you and show you His salvation. Line up then in His cause. Come close to Him. Put your name down. Hand in your pledge. Make your prayers and payments regularly. Be missionaries, every one of you—and see what happens: not to the Church: not to Africa or China or Japan: not to the credit of the Diocese, but to yourselves. Let Him bring near His great salvation. Give Him a chance to make you really Christians. So you will enter now, and ever more and more, into the joy of your Lord. For your own sake, dear brethren, be missionaries!

The Bishop Suffragan's Address

During the past year I have performed such duties as were assigned to me by the Bishop of the Diocese, and during his absence have acted as Ecclesiastical Authority in accordance with the provisions of the Canons.

I have endeavored to keep in mind the limitations of my office during my exercise of this temporary

position, and in all important Ecclesiastical matters have taken counsel with the Standing Committee or with its venerable President—and in administrative questions, with the Executive Council.

To the Clergy of the Diocese and to the laymen with whom I have come in official contact, I desire to express my sincere thanks for the consideration

and courtesy with which they have co-operated in every effort, so that the work was administered with ease and without much increase of labor.

It is also a pleasure that (thanks to your co-operation) I have been able to turn over to the Bishop the affairs of the Diocese without any new problems that have arisen during the past year.

As a Diocese we are grateful to the visiting Bishops Hunting, Davenport and Cook, who for three months during the winter assisted in taking confirmations and whose ministrations were appreciated by our people.

IMPROVEMENTS IN THE DIOCESE

Of material improvements in the Diocese I will only mention a few of the more important.

S. John's Church, Lansdowne, has acquired a lot worth \$9,500, on which to erect a Parish Building at an estimated cost of about \$40,000, nearly all of which is in hand.

S. Nathanael's, Philadelphia, has completed its organ chamber and sacristy and is ready to become incorporated and to be admitted into union with the Convention.

S. Stephen's Church, Philadelphia, which recently observed its one hundredth anniversary, has been much improved by the addition of a beautiful stone exterior and has also purchased a rectory.

S. Paul's Church, Overbrook, has built a new transept and S. Paul's, Ogontz, a new chancel.

S. Alban's, Olney, has erected a new Chapel.

Emmanuel, Holmesburg, is proceeding with the erection of a Parish House and the corner stone will be laid this month.

The Parish House of S. John The Divine was dedicated last month.

The Church of the Annunciation has paid off \$17,500 on a mortgage; S. Augustine's Church has paid the balance due on their mortgage and the Church will be consecrated on Whitsunday.

There are many minor improvements, too numerous to mention, but they indicate that we have reached the time when needed improvements are being made throughout the Diocese.

CHURCH EXTENSION FUND

During the year Calls have been issued for the work at Glenside, at St. Giles', Stonehurst, and the Chapel of The Incarnation, Drexel Hill. We are much indebted to Franklin H. Spencer, the indefatigable Secretary, by whose efforts the receipts in the past two years have doubled. It is with regret that we announce that Mr. Spencer has resigned and is about to leave our Diocese. Our best wishes and prayers will go with him to his new position as Executive Secretary of the Missionary District of Oklahoma. Mr. Samuel H. Warnock, our Publicity Manager, has been appointed to succeed Mr. Spencer as Secretary and we bespeak for him your earnest and hearty support.

The Church Extension Fund is the only one on

which we can positively rely for new constructive work towards the purchase of ground, the erection of Chapels, Rectories and Parish Buildings. We hope and expect that the day will soon come when we will be able to give substantial assistance to this forward work from our missionary receipts, but at present, for new work, we depend almost entirely on the Church Extension Fund.

MORTGAGES OF MISSION PROPERTY

During the Convention year, with the aid of the Woman's Auxiliary of the Convocation of Chester, we have paid off mortgages on the Rectory at Highland Park and on the Parish House at Drexel Hill. For two years this Auxiliary has aided in paying off mortgages, the total amount raised for that purpose being \$7930.00. With other pledges and grants from the Advancement Society we were able to retire mortgages to the value of over \$18,000.00.

In the Convocation of Chester there are now but two mortgages on Mission property, at Darby and at Collingdale.

Words cannot express our thanks to the women of the Convocation of Chester for this notable assistance.

CHURCH WORK AMONG THE DEAF

There is little to report about Church Work among the Deaf during the past year, as the Missionary, the Rev. C. O. Dantzer, has been ill most of the time and we have had to depend on visiting clergymen and on the services of Lay Readers. The continued illness of Mr. Dantzer has been a serious drawback. Our Candidate for Holy Orders, Mr. Warren M. Smaltz, has passed his examinations and will be ordained to the Diaconate on Trinity Sunday.

WORK AMONG THE FOREIGN BORN

Archdeacon White took charge of the work among the foreign born on November 1st, and has been endeavoring to solve many perplexing problems in his department.

His work brings him into connection with Italians, Poles, Hungarians, Roumanians, Armenians and Greeks.

During the winter we had a visit from Bishop Tirayre, the Primate of the Church of Armenia in America, who desired the use of one of our Churches in West Philadelphia as many Armenians live in that section of the city. Through the courtesy of the rector and vestry of S. George's Church, they have been given the hospitality of that Parish and, for some months past, the Armenian Apostolic Church has been worshipping at S. George's twice a month. Everything is working smoothly and satisfactorily and the congregations crowd the Church.

We have not asked Archdeacon White to make a detailed report to this Convention as it will be some time before he can outline a constructive program.

It is evident, however, that the work is progressing much more favorably than in the past and we feel

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UNIVERSITY OF PENNSYLVANIA

There has been a noteworthy development in the work carried on by our Chaplain at the University of Pennsylvania, the Rev. John R. Hart.

Early last autumn a survey of the neighborhood was made by the Student Vestry Committee in charge of the Chapel of the Transfiguration, aided by some of the women undergraduates. This survey revealed an appalling need for community service, particularly among the young girls and children.

Through the co-operation and assistance of some men and women in the Diocese such a neighborhood work was begun last autumn and provision was made for its continuance by the Executive Council in January. A number of activities are being carried on, including a kindergarden class for boys and girls, and work among the women, and the outlook is most encouraging. The community in which the Chapel is located is one of the most neglected in the city, and this center will serve a double purpose. It will not only be of inestimable help to the people of the neighborhood, but the active co-operation in all forms of social work by graduates who in this training school will get experience and inspiration, should contribute in a large measure to their usefulness in similar efforts when they return to their home parishes.

RURAL WORK

In our missionary work we have never assigned definite territory so as to insure that all parts of the Diocese were under the pastoral oversight of our Missionaries.

There are several large rural sections where it would not have been possible to do so some years ago. The distances are so great and the territory so large that satisfactory pastoral oversight could not be rendered without the use of automobiles. As all our missionaries in the country who have more than one station, now have cars provided by the Diocese and are able to cover more ground than heretofore, suggestions have been made that a more comprehensive and constructive method should be followed in our rural work.

During the year, after several conferences with the Deans of the rural convocations and with the Department of Missions of the Executive Council, we have unofficially assigned to each missionary a number of townships in his vicinity over which he will exercise pastoral oversight. (This arrangement will not interfere with visiting parishioners outside of such designated territory.)

Some of the districts are very large, embracing over a dozen townships and several of them covering more territory than a large city. The population in many is very scattered, but there are opportunities for pastoral work which should bring a great blessing into the lives of families living in isolated places.

There is an increasing need in the Church for

clergymen who will devote themselves to this rural work.

THE CHURCH FARM SCHOOL

In my Convention Address in 1917 I spoke of a proposed school in the country, telling you of its plans and of the great hopes we had of its success. Our fondest hopes for this work have been realized.

The first year the property was in our possession it was used as a war-garden and was the first of its kind in this part of the state.

In April, 1918, the school actually started. That was five years ago and on June 6th the first commencement of the school will be held, the boys graduating having an academic high school education and each boy prepared to go out and earn his living in a respectable, manly way.

A consolidation has been effected with the Home of the Good Shepherd of Rosemont, which will permit the Church Farm School taking younger boys than heretofore was possible. As now organized we admit boys between the ages of ten and fourteen and keep them a sufficient time to give them a high school education and a good training in one of six vocations, namely: agriculture, floriculture, carpentry, cabinet making, mechanics, electricity.

The School has four dormitory cottages built and two in course of construction and money promised for the seventh; it has also a home for the Headmaster.

The greatest advance has been made during the past year through the erection of an administration building, a gift of Mrs. George C. Thomas. The contractor's price for this building was \$150,000.00, but through careful management and a large part of the work being done by the boys themselves, the building has been erected for one-half of that amount.

The School has 75 boys on its list today; within a year or two it will be helping 100 and eventually 150.

When the necessary shops and other buildings have been erected, it is the hope of those most interested in the School to raise a sufficient endowment to carry on the work so that the Diocese may be relieved of the task of granting through the Executive Council, the considerable sum needed each year.

THE DIVINITY SCHOOL

Though the Philadelphia Divinity School is not a Diocesan Institution, it fills a unique place in the life of our Diocese.

The new William Bacon Stevens Library Building was completed in the early autumn, in time for occupancy at the beginning of the academic year. By a series of temporary partitions on the lower floors this one building has been adapted, for the present, to the many needs of the School—class rooms, office and refectory. The large upper room, with its fine windows, its splendid lines and proportions, is the great reading room—partly filled now with book stacks, which will ultimately be removed as the School grows. This room also serves as a temporary chapel. In this

building the School is able to make plain to all the conception which it has formed for itself of what a Divinity School should be, and which it is determined to be guided by in all its further development. It is a noble conception; and the actual realization of this first unit has already roused great interest and has made its important contributions towards the next step that must be taken.

The removal of the School to its new site has had marked effect upon its whole inner life. The student enrollment has promptly begun to increase: the undergraduates are 50% greater in number than a year ago, and there is every reason to anticipate a steady growth. Already the new building is being used to capacity and further growth will make increased accommodations urgently necessary.

The plans of the Chapel and deanery have been completed: as also plans for the first faculty residence—this latter given by Mr. William B. Kurtz in memory of a son lost in the great war. At this writing, these plans are in the builders' hands; and it is hoped that a contract may be awarded in the near future.

All in all, the progress made upon the project has been remarkable and encouraging, and is in itself sufficient warrant for the confident assurance that the plan in its completion will be realized by steady and prompt stages. In this connection, it is worth while to remind Church people that already the support won for this comprehensive scheme of outward and inward development, amounts to more than a million dollars.

I hope the Diocese will be ready to lead the Church in stressing the importance of theological education, and to further this purpose, I would suggest that an annual offering for the Divinity School be taken on Trinity Sunday or some other appropriate day in every Parish and Mission of the Diocese. The Roman Catholic Church raises over two hundred thousand dollars each year by such an annual collection. It may be urged that we are asked for too many special offerings and I concede the general validity of such an objection but must maintain that the supply of a well trained ministry is of paramount importance, and that the future of the Church largely depends upon it. Chief among our missionary efforts should be included some ample provision for the housing and education of the students who will be our future missionaries.

SEAMEN'S CHURCH INSTITUTE

During the past year the Seamen's Church Institute has raised over \$200,000, which, in addition to funds previously contributed and prospects which are reasonably certain, give assurance that the \$360,000 needed for the new building will be realized. The Churchmen's Missionary Association has agreed to bring before its Annual Meeting in October a proposition to merge its work with the Institute. The agreement provides for the perpetuation of the name of the Chapel of the Redeemer and the holding of Prayer Book Service every Sunday. Since the work of the Seamen's Church Institute is interdenominational in

its organization, the Chapel will be conducted as a union Chapel, save for this definite provision. A Committee of the Seamen's Church Institute and other friends of both organizations are planning to raise a sum of approximately \$5,000 as a contribution toward the cost of the Chapel and a member of the Diocese has contributed \$1,000 to place the Altar and Reredos as a Memorial in the new Chapel.

The enlargement of the work for seamen has met with corresponding response on the part of the men. During the months of January, February and March, over 7500 lodgings were provided, relief given to over 500 needy seamen, and employment obtained for nearly 1600. In the same period, over 11,000 books and magazines have been distributed and the attendance at the three recreation rooms has been 25,000.

MISSIONARY CONFERENCES

Throughout the winter group conferences have been held with the clergy in regard to our offerings for missionary work. We have all been dissatisfied with the amount raised for General Missions, but it was generally conceded that the Quota as assigned to the Diocese is larger than we can hope to reach at present. At the same time it was clearly recognized that it is our manifest duty to raise, at the very least, our share of the Maintenance Budget.

We believe that these conferences have been helpful and fruitful. A letter was sent to the clergy asking what each Parish or Mission expected to give during the year 1923. Reports were received from 134 Parishes and Missions. Of these over 40% expect to give the Quota in full or exceeding that amount; over 20% expect to give a sum equal to or exceeding the Maintenance Budget; and nearly 40% do not expect to give the amount assigned as their share of maintenance. The increases (omitting all under \$100) show that 43 parishes and missions expect to increase their offering for 1923 to an amount averaging \$500 each. It is only fair to say that some half dozen of our largest and most generous Parishes, where the Quota has always been exceeded, give a much lower figure this year as their expectancy. I am sure that we can safely assume that these parishes will give quite as much as last year in sums that can be properly credited on the Maintenance Budget.

The Executive Council and its Department of Missions are ready and anxious to do all in their power to co-operate with the clergy and the parishes, so that in 1923 we may at least raise our Maintenance Budget. It is hardly necessary to say that the women of the Diocese, in every organization, are giving their earnest and hearty co-operation to this effort.

THE UNITED THANK OFFERING

It is not necessary to speak of the work of the women in their various organizations: they have been moving steadily forward. Special mention, however, should be made of Pennsylvania's contribution to the United Thank Offering which for the last Triennium

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was greater than any in our history, amounting to \$72,155. In view of the discouraging reports of our Diocesan offerings for General Missions, this stands out as the one ray of sunshine on our missionary horizon. The women are now setting us a good example in their generous response for the current year. The Annual Presentation Service was held last Thursday and the total amount received to date is \$13,015.56. As the collections for the first year after the General Convention are naturally smaller than in the two succeeding years, the only fair comparison is with previous first years:

In 1914 the offering was \$6,805.15.

In 1917 " " " \$8,778.80.

In 1920 " " " \$10,263.74.

In 1923 " " " \$12,004.71.

This is an encouraging sign of an increasing missionary enthusiasm which, when reflected in our parochial offerings, will lead us to go forward with confidence in the hope that there will be a material increase during the present fiscal year.

SUNDAY SCHOOLS

A great deal has been recently said about weekday religious schools and rather sweeping statements made about the failure of Sunday Schools.

Those who were in this church at the Annual Presentations Service of its Lenten Missionary Offering on Sunday know the tremendous importance of our Sunday Schools, and realize that they contribute one-fourth of the total offerings of this Diocese for Gen-

eral Missions. This year the Lenten Offering will be about \$62,000, an increase of \$5,000 over last year.

There are doubtless some Schools which are not successful, but there are many Churches in this Diocese which would soon be a failure without their Sunday Schools. Perhaps we see the movement at its best in Pennsylvania where it has always had a fostering care. It seems a truism to say that the Sunday Schools will continue for generations to come; on the other hand, we cannot say with any degree of certainty that the week-day religious school has been such an unqualified success that it will take the place of the Church Schools which meet on Sunday. There are hundreds of boys and girls and young men and women who could not attend a week day school for the simple reason that they are at work. The decision of the educational leaders of the Church at the annual conference held last month in Omaha was wise, viz., that the instruction given in week day religious schools should be considered as supplementary to and not as a substitute for the teaching and training given in Church Schools on Sunday. Let us do all in our power to strengthen our Church Schools and make them more useful. If any have been failures let us endeavor to find out the cause of the failure and with greater devotion try to achieve better results.

Let us walk by the same rule in all Church work, seeking God's guidance and blessing that we may remove the causes of our failures and press forward with renewed earnestness and faithfulness, working together in unity of spirit for the upbuilding of the Kingdom of our God.

JUST A SAMPLE

Perhaps it may not seem quite proper for an ordinary mortal to say that he was sort of in the spirit on a Lord's Day in March. But somehow this seems to express my state of mind when I became aware that a City Mission parson was entering the Red Cross building at the Naval Hospital.

The Roman Catholic Mass was just finished and the crucifix and candlesticks with two new candles were generously offered for the parson's celebration. I noticed that this courtesy and the welcome given him touched the parson a little. He did not seem to be in the habit of taking such attentions as a matter of course.

The service began and the parson appeared to be in a pleasing absorption of devotion when the shock came. In the middle of the confession one of the unfortunate, shell-shocked boys seemed to glide noiselessly from nowhere to his knees before the altar by the parson's side. The altar was on a stage and it must have seemed to the parson as if the poor boy had made a flying leap over the footlights, just like they went over

the top in the days of terror. The movement was so secret, that if harm had been intended, the parson would not have known, to the end of the count at least, why he had seemed to go asleep in the midst of the service.

But this poor fellow, whose mind was yanked out of symmetry by the horrors of war, did not mean any harm. With one hand on the altar and his troubled face hidden in the other, he sobbed and prayed incoherently, while the parson continued the confession.

Now why the parson did not start or lose himself, I cannot say. I know him fairly well and surely expected his voice to break. But somehow he went right on and even laid his hand rather kindly on the young man's shoulder and gave him a gentle urge under the elbow, when the capable nurse persuaded the boy to rise.

When the parson rose for the absolution, he stood gazing out the side window as if to wait for all to settle down to quiet once more. I knew that there was nothing more attractive out there than a bit of green board fence and some odds and ends of junk. But when the parson turned toward us he looked

as if he had seen strange, bewildering things.

It was impressive to see those broken soldier boys go up on the stage one at a time to receive their communion. Most of them knelt on one knee and put out one hand in a reverent way, which seemed to have also a military aspect. Among them were a former acolyte and two ladies from our city parishes.

Perhaps the most pathetic was one whose manner was almost abject and expression blank. Yet as he knelt lowly on both knees, his whole mien seemed humbly reverent.

There was one man so tall and burly that he made the parson look like a little brother. If that fellow had rushed up on the stage with blood in his eyes, as he must have gone over the top in the awful days, I imagined that the parson would have been glad to shrink to invisibility.

This queer notion led my thoughts back to the war days and when I was again conscious of the parson, he was disappearing down the walk.

A. L. MILLET.

Report of the Executive Council

In the annual report of the Executive Council submitted to the Convention, the more important matters affecting the different departments are referred to and the report closes with a discussion of the more general problems presented to the Council. For the convenience of our readers subject matter in the Executive Council report and in the rural department reports is arranged under separate captions on this and succeeding pages.

GENERAL FINANCIAL SITUATION

Under the above caption there was submitted to the Convention in the annual report of the Executive Council, the following.

The Nation-Wide Campaign report of the Treasurer of the Diocese has both a dark side and a silver lining. Referring first to the favorable side, the total gifts for all purposes in the Diocese amounted to \$631,518.85, as against \$604,009.04 in 1921, and \$622,504.63 in 1920; in other words, the total was about \$9,000 more than in 1920, which had been the previous banner year in the history of the Diocese.

The unfavorable side of the account is the fact that the contributions of the Diocese for General Missions fell off from \$256,933.15 in 1921 to \$194,812.67 in 1922, being a decrease of \$62,120.48. The Treasurer's report shows why this decrease occurred, namely, that only \$11,367.32 was a decrease in regular gifts, the larger items being a decrease of \$22,745.68 in the sum raised for General Missions by the Special Appeal; the item of \$20,710.95 (being the entire Diocesan balance), which was voluntarily contributed to General Missions the previous year; and a decrease of \$7,861.51 in Centennial gifts and the Contingent Fund. This explanation, however, does not alter the fact that the total contributions for General Missions, as previously indicated, fell short \$62,120.48 of the gifts of the previous year. Another unsatisfactory result of the year was that whereas in 1921 there was a Diocesan balance of \$20,710.95, in 1922 there was the slight balance of \$1,083.66.

If the question be very naturally asked, how, in view of the increase in the total contributions of the Diocese, the shares sent for General Missions and used in the Diocese could be smaller, the answer is found in the fact that (somewhat artificially) there have for the last several years been included on the Diocesan Budget sums which did not pass through the hands of the Diocesan Treasurer at all, but were given direct to objects on the Diocesan Budget. For instance, in the year 1921 there was remitted direct to our various Institutions the sum of \$45,470.44, in addition to which were contributions to building funds of certain of our Institutions amounting to \$90,831.51, or a total of over \$136,000 which did not pass through the hands of the Diocesan Treasurer, but was nevertheless credited on the quotas of the different parishes and included in the Treasurer's report. During the year 1922, including the sums received by the Welfare Federation for our Institutions, there was remitted direct to the Institutions \$61,733.11, in addition to which there was received for building funds \$141,382.46, or a total of over \$203,000 which again was not handled by the Diocesan Treasurer, and did not at all increase the sums available for strictly missionary work either in or out of the Diocese. In other words, the contributions either directly to our Institutions or for their building funds amounted in 1922 to \$67,000 more than in 1921.

Turning from such gifts to our Institutions to the general undesignated gifts, we find on the other hand that these fell off from \$347,307.83 in 1921 to \$334,673.20 in 1922, or a decrease of about \$13,000. In other words, our regular divisible receipts, which alone contribute to the strictly missionary work both in and out of the Diocese, decreased about \$13,000 in spite of the fact that our total contributions, including non-divisible items, had a large increase. As above indicated, the sum thus received for such purposes was just adequate to support our present Diocesan missionary work, but was inadequate to support Pennsylvania's share of the General Missionary work by the sum of about \$62,120.48.

It is perfectly evident that neither the \$334,673.20 of general divisible receipts for the year 1922, nor the \$347,307.83 of such receipts for the year 1921, are adequate to do our share of the maintenance of the missionary work of the General Church, and to accomplish any of the needed forward work in the Diocese. The Diocese ought to receive at least \$100,000 more of such divisible general gifts if it is to accomplish with credit its dual purposes. The Executive Council believes that the Diocese is able to do this—indeed the large sums given for the Building funds of our Institutions seem to demonstrate that the money is available. What is needed evidently is some

deeper realization on the part of our people of their Church's need and of their responsibility for its work. It was to bring home this realization to our churches, their vestries and their people, that the Department of Missions has appointed its Committee on General Missions. That Committee plans during the year 1923 to try to establish a more direct personal touch between the rectors and vestries of our different parishes and those who represent the Diocesan and General Missionary interests. The hope is that this Committee will be able to arrange for conferences with the representatives of our different churches and to enlist their more intelligent and more hearty support in the missionary program of the Church. Another Committee has been appointed to arrange for meetings, either Diocesan or local, of Associated Vestries, for the purposes of conferring about the general work of the Church and the relations of the vestries thereto; such organization of the vestries has been tried in St. Louis with gratifying results, and it is hoped that it will meet with the approval of the vestries in this Diocese. One suggestion along this line is that the Associated Vestries should hold a meeting shortly before the Diocesan Convention of each year, at which the more important matters to come before the Convention shall be laid before the vestries for their consideration. It is hoped that by such means our people may be willing to pledge and to give at least \$100,000 more a year of general undesignated money than the Diocese has been receiving in the past; not until we have learned to do this will the Diocese be relieved from the annoyance of special appeals in order to meet deficits.

DEPARTMENT OF MISSIONS

In reviewing the work of the Department of Missions the annual report of that department says in part:

"There is much difficulty in establishing new Mission stations, partly because central positions are not easily found, and partly because there is not money enough to buy. We feel deeply the need. In nearly every part of our city and in the whole Diocese there is an abundant opportunity. Perhaps the tendency is to adopt too pretentious plans. Probably a Sunday School started in a house and gradually, under a lay reader, drawing neglected children together, and then through the children reaching the parents, would be the wiser plan. Certainly to build Churches and Rectories before any real congregation is gathered can hardly be wise either religiously or economically.

"As a whole the Missions of the Diocese are doing well. We believe, however, that more use could be made of our lay readers, and we trust a Lay Readers' Association under some earnest and competent man may soon be formed. Several of our best Missions are now cared for by lay readers and with happy results.

"One of our problems is still with us, namely, the 'aided Parish' Churches, once prosperous and now bereft of a supporting congregation, are too sacred to abandon, and yet too costly to keep up and support from general Diocesan funds. It is a question worthy of consideration whether such Parishes might not be grouped, two or three under one minister. Financially, and probably in some cases spiritually, the Churches thus grouped would be better off. We believe that the whole matter of our Mission stations and of our aided Parishes should be wisely studied and wiser plans for their care should be adopted.

"With the recent coming of Archdeacon White there is much assurance of a better oversight being given to our Racial work. Already the Archdeacon has grasped the situation in many particulars, and we believe great good will result. There have been too many committees associated with and caring for some of our Racial undertakings, and consequently there has been a lack of definite leadership.

"The Department believes that if the assignment of Missionaries could be brought more clearly under its care much better progress could be made. The Deans of Convocations and many other members of the Department know the Missions and their needs, and could judge wisely as to the kind

(Continued on page 294)

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To Hold Regional Conference on Ministry Next Month

BY THE REV. JOHN H. MOCKRIDGE

The Conference on the Ministry at St. Paul's School last June has already had two results. It has changed the atmosphere surrounding the question of getting recruits from one of mourning over alarming statistics to one of energetic action, and it has inspired the holding of a Regional Conference at Chestnut Hill Academy, Philadelphia, a few weeks hence (June 26, 27, 28, 29). Doubtless results even more important than these will appear in due time; but these two are enough to show what happens when, to quote Dr. Drury, "the dim notion that the Christian Ministry needs recruits becomes keen conviction."

This year's "Regional Conference" will have as its background the knowledge that boys,—real boys, are ready to meet and hear about the ministry, that their parents are willing that they should and that the Church has men who know how to put the subject before boys so as to win their interest.

The situation as to recruits for the ministry has not changed much. Reports from some of our seminaries this year tell of larger enrolments, but it is still the case that neither in quality nor in quantity is the ministry winning as it should.

In colleges there is unrest and uncertainty. An extraordinarily large number of men even in the Junior and Senior years do not know what they are "going to be." These men were all of them too young to go into the war, but not too young to catch the fever of unsettlement that the war caused. The old professions do not appeal,—and the new ones are not sufficiently defined. In a chance group of six fine young fellows in the Senior Class of one of our large colleges not one knew what he was "going to be."

In the schools the fathers of many of the upper class boys fought in the war. The boys themselves, full of their fathers' experiences, are also confused in their minds and cannot see clearly.

CHURCH HISTORICAL SOCIETY

The Church Historical Society held its semi-annual meeting in the Church House on the evening of April 23rd. A most interesting paper was read, giving the history of one of the earliest missionaries of the Church of England in Pennsylvania, the Rev. Mr. Currie, for many years Rector of St. David's Church, Radnor, St. Peter's in the Great Valley and St. James', Perkiomen. This is one of the unpublished Sachse manuscripts in the possession of the Society.

The Librarian reported that since the first of the year fifty-three bound volumes, 150 pamphlets, seventy-seven pic-

tures of churches or individuals, two autograph letters and two scrap books had been added to the collection of the Society, in addition to copies of current magazines and church papers.

After all is said, in the twentieth century as in the first, the Christian Ministry needs but to be put before men, and boys too, in its straight-out claim to give them high opportunity for serving God and their fellows gloriously, to win those whom God calls. The ministry isn't a "job," it is a literal adventure; it isn't a "career," it is a calling; it isn't a "profession," it is a life, and to elaborate these facts so as to reach the minds and the hearts of boys no method promises better than the method of the Conference.

At Philadelphia, in the spacious grounds of Chestnut Hill Academy, with the surroundings familiar to many schoolboys, chosen leaders in the Church's army will meet 200 chosen boys. For the inside of a week these men and boys will pray and play together, and the claims of the ministry as a life work of high service will be put before the boys in straightforward addresses and discussions. The boys will not, of course, be asked or expected to make any decision; they will have added to their stock of material for the future decision some definite knowledge of the way in which the ministry calls for the very best that the fittest man can give.

The clergy will see in the approaching Conference a chance to send that boy they "have had their eye on" to get first-hand knowledge of the priest's life and work. Parents will welcome for their boys the close fellowship with the Church's leaders. The boys themselves will look forward to finding out "what there is in the ministry anyway." Faithful churchfolk reading about the Conference will have it often in their prayers, asking that God's blessing may make it fruitful in the work it aims to accomplish.

HOUSE OF ST. MICHAEL AND ALL ANGELS

During the past few years, the House of St. Michael and All Angels has been growing rapidly and has now reached its capacity, having fifty-five children. Owing to limited accommodations it has been necessary to turn away applicants—children badly needing care.

It is the hope of the Board of Trustees that the Endowment Fund will be increased to such an amount that it will be unnecessary to appeal for funds for maintenance. With an assured income the Boys' House could be enlarged; a Domestic Science teacher for the girls engaged and many improvements made. By enlarging the Boys' House it would not be necessary to turn children away, and a Domestic Science teacher for the girls would instruct them, to make them better able to earn their living after leaving the House.

As far as is known by the Board of Trustees, the House of St. Michael and All Angels is the only House in this country entirely devoted to the welfare of young colored crippled children. The work it does is known to only a few, but as time goes on it is hoped that many others may become interested.

In the past year several improvements were made at the Home. A summer house was built in the girls' playground, also a wading pool. Both of these proved of great benefit to the children. The heating plant in Nos. 605-07 N. Forty-third Street was overhauled, and a new wall and fence built on the rear of this property.

ORGANIZING MEDIATOR PARISH

The Rev. Granville Taylor, Vicar of the Chapel of the Mediator, West Philadelphia, has started a movement towards organizing the parish into districts, and has issued a call for volunteers to act as leaders in charge of the respective districts.

Briefly, the task of those who volunteer will be: In the first place, they will be given the names of eight or ten families living in the same vicinity. The bounds of this district will be specified. Duties of the leaders will be, first, to get acquainted with Mediator families in that district. Second, to keep the Vicar advised of any illness, removals, or other matters of importance that transpire in the district; to see that the Weekly Leaflet finds its way into the homes of those who may not have been at the Church Service. Third, to advise the Vicar of any people moving in the neighborhood, if they are members of the Episcopal Church, or if they are not connected with any Church.

Mr. Taylor says it is not a new thing, but is a method of organization work in political parties.

CHURCH CONFERENCE LEAGUE MEETING

On Tuesday evening, April 10th, at St. James' Parish House, Philadelphia, there was a mass meeting of all persons interested in Church Summer Conferences—especially the conferences at Wellesley, Princeton, Montrose (now South Bethlehem) and Geneva. Over 100 came to supper in the cafeteria and over 125 were present upstairs in the Parish House at the mass meeting, where the speakers were Rev. B. N. Bird, Mr. L. A. Wadlow, Miss Mary Howland, Rev. R. K. Yerkes, D. D., and Bishop Garland.

The Church Conference League was organized in February at a supper in the Church House of about thirty persons who are especially concerned in regard to Summer Conferences. The League has as its object the promotion of interest among Church people in attending the conferences. It is not concerned with one conference more than another, but believes that five or ten days spent at any one of them is a most valuable experience.

With this as its object the Executive Committee of the League arranged, with generous co-operation of the Rector, Rev. Dr. Mockridge, for the mass meeting in the Parish House of St. James' Church. Late in March notices of the meeting were sent to about 300 alumni of the four or five Summer Conferences, which the people of the Diocese of Pennsylvania have been attending during the last ten years; notices were sent to all the clergy of the Diocese, to the Girls' Friendly Society, the Brotherhood of St. Andrew and to other Diocesan groups, and addresses were made wherever possible by members of the Executive Committee. The League was most eager that Church Summer Conferences should be brought before the people of the Diocese.

On reply post cards sent to the alumni, very many said they wanted to help spread the interest in Conferences and would enroll in the League—the majority were Wellesley Alumni, the Mother-Conference of all the others. Princeton came next, then Montrose, then Geneva. So the League is a fact today!

At the mass meeting the majority again were of Wellesley. But nearly fifty "registered" as never having been to any Church Conference at all—and some expressed a wish to go this summer. Since the meeting the Secretary, Miss Helen C. Washburn, has been receiving letters asking for information and for programs for the different conferences.

The speakers were most cordially welcomed at the meeting by the Rev. Mr. Groton of Whitemarsh, the Chairman of the League. Mrs. Van Harlingen

RADIOS FOR THE BLIND

At the Annual Meeting of the Society for the Promotion of Church Work Among the Blind, held on April 24th, when the question was asked: "Is there anything more that we can do to make life richer for any of those whom the Society Serves?" the Secretary said that there were from ten to twenty blind persons known to her whose circumstances did not permit of their installing even the simplest radio apparatus, but whose whole lives would be enriched thereby if such could be supplied to them. By motion, I was forthwith instructed to ask the Diocese of Pennsylvania, through "The Diocesan News," to supply radios as special gifts from individuals or guilds to these individual blind persons to the number of twenty, perhaps even twenty-five. The sets need not be of an expensive type, from \$12 to \$25 each would be sufficient, and we shall be glad to see to their purchase and installation; but each set should be sufficiently good to give pleasure and reach all nearby broadcasting stations. Please! And please do it promptly. This life is not very long!

WILLIAM H. JEFFERYS,
Vice President and Treasurer.

told of the Wellesley Scholarship Fund. Mr. Bird described a typical day at a conference and laid stress on the happy side of the life. Mr. Wadlow told of the value of the Music Department—and soon had everybody singing for him. Miss Howland spoke of the Department of Pageantry; she had been in two pageants at Wellesley. Bishop Garland pointed out some of the possibilities in the development of the curriculum of the conferences. Dr. Yerkes most delightfully showed how naturally the jolly, happy social life of a conference blended with its more serious and spiritual life.

The Secretary, Miss Helen C. Washburn, 2030 DeLancey Place, will be glad to furnish any information or send any programs of conferences to any who would care to write her.

BROTHERHOOD OF ST. ANDREW VACATION CAMP CONFERENCES

The Brotherhood of St. Andrew conducts summer conferences for boys of high school age in various parts of the country—Camp Bonsall, near Oxford, Chester County, being nearest to most of us in this Diocese.

These camps are really religious work conferences for the Church's boys.

If you are interested in a particular boy, a plan has been devised by the Brotherhood, by which a Certificate of Award may be given him (under such conditions as may be agreed upon) either for the complete amount of \$17 or on partial certificates of \$5, \$10 or \$15, thus giving a chance for the boy to provide the balance.

Further information may be obtained at the Brotherhood offices in the Church House, 202 South Nineteenth Street, Philadelphia.

MR. F. H. SPENCER ACCEPTS CALL TO OKLAHOMA DISTRICT

An unusually large number of Church people throughout the Diocese will regret to learn of the resignation of Mr. Franklin H. Spencer from the National staff of the Brotherhood, and his removal to the District of Oklahoma, where on May 1st he assumed his new duties as Executive Secretary of the District, under the authority of Bishop Thurston. Mr. Spencer had been a Field Secretary of the Brotherhood since 1909 when in 1918 he was invited to come to the National office in Philadelphia as Executive Secretary. Since that time and to the day of his departure he has been not only an efficient National leader in the Brotherhood, with unusual talents widely recognized, but in his spare hours Mr. Spencer had become a most useful worker in the Diocese, being for several years and to the time of his departure a member of the Missionary Committee and the Secretary of the Church Extension Fund, in which work he displayed unwonted ability. This work brought him in contact with all the missionary undertakings of the Diocese. Mr. Spencer, as a member of the Church of Our Saviour, Jenkintown, was instrumental with the Rev. Mr. Groton and other parish laymen in reopening St. Andrew's Mission, McKinley. He was a member of the Brotherhood at the parish church as well as of the large Men's Bible Class, both of which he assisted in organizing; and he was quick to make helpful response to every call of the Church that came to him from any part of the Diocese—even its remotest fields. Mr. and Mrs. Spencer, with their son Melvin, lived at Wyncote. The good wishes of all Church people in the Diocese will follow them in their new field of earnest endeavor.

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The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

An Open Door to Opportunity and Service. Church Houses for Women Workers

Two very great needs are brought before us in this Woman's Auxiliary Special of 1923-1925. We should be very glad that they were recognized and provided for by the following resolution, adopted at Portland last summer:

WHEREAS, Those continuing their training need to receive it wherever opportunity is offered.

Be It Resolved, That a place be provided near headquarters at an initial expenditure of \$65,000, where missionaries on furlough and volunteers may reside under the Church's influence during a continuance of their training.

WHEREAS, The Woman's Auxiliary feels an equal responsibility for the training of colored women workers:

Be It Further Resolved, That a minimum of \$10,000 be provided for the establishment of the National School for the Training of Colored Women Workers already authorized by the Department of Missions, and that this school be started at St. Augustine's, Raleigh, closely related for the present to, but not controlled by, the school.

WHEREAS, Both these buildings are to be used for the housing of missionaries on furlough, volunteers and women workers in the field, one for white workers and one for colored;

Be It Resolved, That the raising of funds for this purpose be placed in the hands of a special National Committee appointed or approved by the Executive Board of the Woman's Auxiliary, with representatives in Province, Diocese and Parish.

We hope that such a splendid work will not fail of success and that the raising of the money will be undertaken as soon as possible.

The first need is the House for the Training of Colored Women as Church workers. They have long desired this and the Church feels the great necessity

for it. How many realize that there is no place where a colored woman can be trained for service. Only a few years ago a woman came from Trinidad to the Church in America, and the Church, alas! had no place to send her to receive the special training that she had come so far to get. She desired to return to her people well-informed, so that she might help them in their great need.

We are praying and hoping that in a very short time there will be a house for the training of colored women, where they may receive a two-years' course and then be fitted to go out and work among their own people. Five thousand dollars has been pledged for this House by colored people, and we have promised the rest, which is \$10,000.

The second need is to provide a place in New York City, close to the Church Missions House, where missionaries, workers and teachers may stay, when they are home on furlough. There they will be together, hearing of each other's work and keeping in touch with the Church's work at home, and having a chance to meet all the Bishops, social workers, or any visitors from foreign countries. How much better for them than in some small, lonely boarding house, where they know no one. Cannot we all do our best to help, so that when they return to their work in their several fields they will feel that the Church is back of them and is doing all it can to help.

We need a sum of \$65,000 to purchase and equip a house suitable for this latter purpose. Pennsylvania has always been one of the leading givers among our Dioceses; let us hope that she will continue to be, in helping to raise these funds for the Woman's Auxiliary Special.

The Presidents of the Parish Auxiliaries have all been notified, and pamphlets sent them on this subject.

HELEN SEMPLE, *Diocesan Chairman*.

INDIAN'S HOPE ASSOCIATION TAKES PRIORITY NUMBER 5

Under the inspiration of a fine address by Bishop Rowe in which he reviewed all the Church's work in Alaska, the Indian's Hope decided to supplement the splendid work being done for the Bishop Rowe Foundation Fund by the Committee of women in this Diocese by taking as their big special for 1922 the raising of \$5000 towards the Fund and we were happy to report in December that this sum was exceeded as we raised \$5745.90 towards this object.

We decided in December to give up

sending the six Bishop's specials which have been on our list many years and devote the efforts spent in raising the money sent to them to working for the Budget.

We had several Missionary speakers this winter: Bishop Hunting of Nevada and the Rev. William A. Thomas of Point Hope, Alaska, in November; Bishop Remington of Eastern Oregon and Miss Ella Deloria, daughter of our Indian Priest, Rev. Philip Deloria, of South Dakota, in January; and Bishop Burselson of South Dakota in February.

Many interesting letters from mission-

aries were read at the meetings during the winter, and contributions were sent for various objects; some being regular yearly pledges and other contributions being in answer to special appeals. We also raised our usual contribution of \$35 for the Christmas Candy sent to Rosebud, South Dakota.

The Indian's Hope has taken for its big special for 1923 the raising of Priority No. 5, \$2240 for increasing the salaries of five workers in the Duluth Indian Field.

GERTRUDE BANKS DOUGHERTY,
Secretary.

United Thank Offering

It is now more than fifty years since the Church in America realized what her women could do for the spread of Christ's Kingdom through united effort on behalf of Missions. The Woman's Auxiliary, with its ideals, hopes and plans, has steadily grown to be an almost dominating influence in the life and progress of our extension work at home and abroad. This may be accounted for in part at least by the splendid organization which has been built up in every Diocese and Missionary District of the Church, but surely the deeper significance of the work is to be found in the response of the women of the Church to the Gospel message itself. In other words, the Kingdom of God as set forth by our Lord was exemplified in the home life at Nazareth when the tender mystic influence of motherhood held sway and wrought the mantle of environment about the Holy Child, which should be the inspiration of every Christian home today.

Into the mystery of that home life we are not permitted to enter except through the realm of our imagination. Of one thing, however, we may be certain, His Kingdom while not of this world, is to be a family, its relations find their ultimate reality there. "The Bridegroom and the Bride" are not fancied words chosen at random by Him of whom the whole family in heaven and earth is named, but indicate the source and sphere and underlying motive of His Gospel. Women, as a rule, must ponder things in their hearts, but when their intuitions are strengthened and directed by love they need no other reason for the faith that is in them, for the faith that must express itself in action, for the faith that refuses to be satisfied until the Kingdoms of this world have become the Kingdom of our Lord and of His Christ.

The United Thank Offering rests upon this foundation, the family. It recognizes the human race as a family. Its inspiration and motive grow out of the immediate family circle and find their joy and fulfillment in the larger family. Anniversaries of one kind and another, special days of hallowed memory, friendships that have held and sanctified us, these are the deep and intimate things of our family life and experience for which we should constantly give thanks, and the measure of our thankfulness must surely be expressed by the same token which will make possible the realization of all that we have, to those who as yet know not the meaning of the Christian family. Let us therefore one and all, women of the Church, thank God anew for our blessed privilege and give to Him out

ESTABLISHES NEW RECORD

The Nineteenth Annual Presentation Service of the United Thank Offering of the Diocese of Pennsylvania was held in St. James' Church, Twenty-second and Walnut Streets, at 10.30 A. M., on Thursday, April 26th.

All records for the first Presentation for a Triennium in this Diocese were broken. A total of \$12,004.73 was announced. It brought the entire congregation of upwards of 500 to its feet as the choir burst into the triumphant strains of the Hallelujah Chorus from Handel's "Messiah."

Every woman present was proudly conscious of the splendid showing that our Diocese had made at the 1922 Convention in Portland.

A spirit of true and profound thankfulness pervaded the entire service.

The Bishop Suffragan was the Celebrant.

The Rector of the Church, the Rev. John Mockridge, D.D., delivered the address.

Doctor Mockridge inspired everyone present with his ideas on the true spirit of giving.

As the offering was being taken up the great congregation joined with the choir in singing "Holy Offerings, Rich and Rare."

Every person felt that it truly was an "Offering of praise and prayer."

of thankfulness of heart the best that we are and of the abundance where-with He has blessed us.

MRS. Z. B. PHILLIPS.

FOREIGN COMMITTEE AIMING TO REDEEM THREE PLEDGES

The members of the Foreign Committee have been most loyal in their work and attendance this winter during the absence of their Chairman, Mrs. Charles R. Pancoast, whose trip to China and Japan should give a wonderful impetus to the work and meetings next season.

Meanwhile there are three pledges made in the past, to be redeemed by the Committee this year in addition to the Annual Scholarships that have been carried for years.

\$1000 towards the new property by Bishop Roots and Mr. Littell in Hankow.

\$3500 for ground for Science Hall, Boone University, Wuchang, China.

\$5000 for the new Middle (preparatory) School of St. John's, Shanghai.

This last will be used to build a wing which will be the dining hall for the School and will be named Rhinelander Hall. The money was promised in 1916 and \$1000 collected, at which time it was decided to name it after the Bishop. Then the war and high cost of building stopped all work until this year, when we are asked to fulfill our promise.

Towards this total of \$9500 we have over \$3000. It is for this reason that the Foreign Committee has been unable to join the other committees in confining its work to objects that count on the quota. Rhinelander Hall is a Special. When we undertook it in 1916 the Board of Missions considered it arranged for and took it from the list of "wants," so that it does not appear at all on the Program. They knew our Committee always kept its word.

There are six months left in which to collect the \$6500 still needed, and it will be done, by devoted prayerful work on the part of the whole Committee.

DEAN DAVIS TELLS OF WORK IN DOMESTIC FIELD

At the Triennial Convention in Detroit in 1919 it was arranged that when the Bishops travelled through the country they would not have to be constantly begging for money for their own districts, but that they should give information about their work; this has taken a great deal more money to accomplish but it is well-worth-while, as can be seen by the reports that have come in this past year. The work in the western missionary districts has come forward greatly in the past three years; and they are now concentrating especially on co-operation with the churches of other denominations. The feeling is to make this land Christian even if we can't make all the men of it churchmen.

He then spoke of the Church's work in Nevada. The Bishop and Archdeacon minister chiefly to scattered groups of people for whom it is impossible to hold regular services. Their work is very hard and very lonely, but it is extremely necessary and valuable and Bishop Hunting is ably suited for the job, as he loves travelling around and so does the Archdeacon. The Domestic Committee has undertaken to pay \$1000 for the Archdeacon's salary this year, the pledge was not entirely completed at the April meeting, but we are confident of having the rest in hand by December.

Dean Davis said in his closing remarks that we must remember that this Budget and Priorities is not just a list

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of things that it would be nice to have the Church do, but it is a catalogue of necessities, on which the future life of the Church depends. We want to do all the good we possibly can in all the thousand ways there are of doing good, but we must also remember that back of all the varied ways stands the Church, and she is the supreme agent for good, therefore her work is the most important thing to us in the world.

OUR POLISH OPPORTUNITY

It seems to many that there is no more important work in the Diocese than to provide an adequate place of worship for the Polish Congregation of the Church of the Redeemer. It has for five years been worshipping in the Parish House generously loaned by St. George's Church, Richmond. But to a people deeply religious it is hard to have a Church for week-day service, or where they may go during the day for prayer and spiritual refreshment.

A curtain covers the altar between Sundays because the same place is used as a room for their Parish School. There being more than 150 pupils they also use the gymnasium at St. George's as an additional classroom. St. George's gymnasium is a busy place, so chairs, desks, etc., are carried to the upstairs room after school hours. Some pupils arrive early for school each day and rearrange the gym as a schoolroom again. During the five years of transportation of desks and chairs only \$12 worth of furniture has been broken, which speaks well for pupils and teachers.

The Rev. John Panfil is priest in charge of this organization of 300 Poles and he feels sure that given a Church they can be self-supporting in two years.

There are so many Polish people in the neighborhood that the Church will certainly add to its membership; but growth is not possible now owing to the crowded quarters.

Visualize what this help will mean to a people so willing to help themselves and make it a subject of prayer that these "strangers within our gates" may have a place of worship of their own

God bids me know my foes are near

By many a note of warning;
But at the last I hope to hear
His merry bugles sound "All clear!"
At morning.

—London Paper.

A book written by one of the Clergy of the Diocese, the Rev. Archibald Campbell Knowles, entitled "The Practice of Religion," is now in its twenty-first edition.

Tells About His Stay at St. Paul's School

In the spring of 1915 John R. Brooks, a colored boy, left Philadelphia to enter St. Paul's School at Lawrenceville, Va.

Last month, Brooks, a fine, upstanding young man, spoke before the Committee on Colored Missions of the Woman's Auxiliary of this Diocese. In a most interesting manner he told of his stay at the school and expressed his appreciation to the Chairman, Mrs. Walter W. Pharo, and all the members of the Committee for having made it possible for him to finish at St. Paul's. He is to graduate next month.

"It was through the kindness of your committee," the young man told the Auxiliary members, "Mrs. Pharo and Father Richardson that I was given the privilege of attending St. Paul's. All my fees were paid until I became of age and was able to work, then I still received half of my tuition and would secure the balance by going North working, and with the help of my father I was able to get along fairly well.

"To say that I am grateful to members of the Committee on Colored Missions would be stating it mildly. I am indeed thankful for all that you have done for me and I wish also to extend the heartfelt thanks and appreciation of my father. If success be my future I owe it all to you and to St. Paul's School. And to the Woman's Auxiliary of the Diocese of Pennsylvania—I thank you again and always for all that you have done for me.

"When I was four years old my mother died, leaving a father, four boys and three girls, ranging from two and a half to seventeen years. My oldest sister died a year after my mother's death. My father has made and is making a strenuous effort to give his children an adequate education. A bit of family history might not be out of place. At present I have a sister teaching at Atlanta University, a brother to graduate in dentistry from Howard next year, another brother taking Mechanical Dentistry in New York City, a sister to finish High School next year, and a brother to finish high school year after next, and I am expecting to finish St. Paul's this coming May.

"I started in the fifth grade and finished the grammar school as president of my class. While yet in the grades I enjoyed the privileges of being a member of the Y. M. C. A., the Lyceum, the Lidranso Club and other organizations of the School. I was also a member of the School's band, which would make frequent trips to towns and nearby cities.

"During this period I was confirmed by Bishop Tucker, of the Diocese of Southern Virginia. Later I became a

member of the choir. I was also promoted to the rank of Chief Bugler about this time.

"After having graduated from the grammar school I launched out into the high school department with a brighter



JOHN R. BROOKS

hope and renewed determination to do things.

"My high school career has been for the most part a pleasant one. I have handled my studies without great difficulty. I am anxiously looking forward to graduation. I cannot truthfully say that I am glad to be leaving dear St. Paul's, though I have been there for so long a time I cannot remain longer, but must fit myself for future usefulness. I desire to take a course in Commerce and Finance at Howard University next year. I trust that this may be made possible.

"I truly hope that you will have no regrets for having done what you have for me, and I shall do my utmost that you may not. St. Paul has meant much to me. It has been a home as well as a school to me. I shall never forget it and its beloved Principal, and trust that he may live long and that many others may enjoy the privilege as I have."

ADDRESSES CHURCH CLUB

There was a bahnner attendance at the "Club Night" of the Church Club in the Assembly Room at the Church House on Saturday night, April 28, when Major Vivian Gilbert, who served with General Allenby in Egypt throughout the entire Egyptian campaign in the late war, addressed the club members and their friends.

Diocesan Sanctuary

Intercessions

For Summer Conferences

O God, our Heavenly Father, Who gathered Thy children together from afar, to be one in Thee; let the grace of Thy Holy Spirit enlighten our minds, strengthen our wills and fill our hearts with the fire of love; that receiving the seed into good ground we may bring forth fruit an hundred-fold, through Jesus Christ, Thy Son our Lord. *Amen.*

Before Studying or Teaching

As the bright flame and like unto the wind,
Come from the heights of heaven,
O God the Holy Ghost.
Touch Thou my tongue with fire,
Guide Thou my feeble pen,
Make my heart strong, then when
I need Thee most,
Help me to write of Thee,
Teach me to speak of Thee,
Let me lead souls to Thee,
O God the Holy Ghost. *Amen.*

Diocesan Missionaries

Blessed Lord, Who hast taught us to pray for one another, send Thy blessing, we beseech Thee, upon the missionary clergy of this Diocese. Give them the help of Thy grace that they may serve with patience,

steadfastness and love, and press forward constantly to extend the work of Thy Kingdom. Open the doors of opportunity before them, support them in loneliness and discouragement, and give power to the preaching of Thy word. Grant that they may so dispense the mysteries of Thy grace and truth that many by their ministry may be built up in Thy most holy faith. And we beseech Thee, bind all together in the unity of the Spirit; through Jesus Christ our Lord. *Amen.*

For the Increase of the Clergy

O Almighty God, look mercifully upon the world, redeemed by the blood of Thy dear Son, and send forth many more to do the work of the ministry, that perishing souls may be rescued, and Thy glorious triumph may be hastened by the perfecting of Thine elect; through the same Thy Son, Jesus Christ our Lord. *Amen.*

Christian Social Service

O Lord Jesus Christ, grant to Thy people such hunger and thirst after righteousness that we may make no peace with oppression and use our freedom to maintain justice in our community and to establish the principles of Thy Kingdom, Who livest with the Father and the Holy Ghost, ever One God. *Amen.*

LEAGUE OF WEST PHILADELPHIA CHURCHWOMEN

The League of West Philadelphia Churchwomen held its spring meeting in St. Phillip's Parish House on Wednesday, April 18th, with an attendance of 125 women from the sixteen parishes belonging to the League.

Reports from the three committees through which the League functions showed: That eight mission study classes (aggregating 200 members) had been held in the Convocation, including a community class with fifty names enrolled; that the Social Service Committee's work for the winter was covering a field barely touched hitherto in ministering to the Philadelphia General Hospital, the new Campus Community Center at the Church of the Transfiguration, and various other diocesan institutions; and that the subject of Religious Education was a live and growing problem which its committee was working out with care and study in the different parishes.

Bishop Cook of Delaware, the Rev. W. J. Cox, Dean of the West Philadelphia Convocation, and Dr. C. M. Lee of St. Andrew's Hospital, Wusih, China, made inspiring addresses. Mr. Cox ex-

pressed surprise and pleasure at what the League had accomplished in its one year of existence, laying emphasis on the original pronouncement that it was a League for service and not a money-raising organization. The Bishop's encouraging address stressed the teaching that the reward of service is an increased opportunity to serve. He urged a loyal support of the Program of the Church. Dr. Lee's description of the piece of practical Christianity in China which he is helping showed that our foreign mission work is bringing results which are far-reaching.

Mrs. Scott urged a general support of the Program by all women; first, that they should understand it, and then prayerfully plan to meet the needs. In the short business meeting preceding the addresses, the annual election was held, and the officers were re-elected: President, Mrs. Thomas N. Walker, St. Mary's; secretary and treasurer, Mrs. E. C. Bendere, Church of the Saviour. The Chairman of the Committees are: Missions, Miss Elizabeth Haupt Smith; Social Service, Mrs. George C. Davies; Religious Education, Mrs. John Loman.

The definite appeals from the committees are as follows: The Missions

Committee plans, since the mission study classes are in most cases discontinued until next winter, a general effort to increase attendance at Summer Conferences and to give full information about them, and also to start groups studying the Program, through prayer circles. The Social Service Committee asks for volunteers to come to All Souls Chapel, in the Philadelphia General Hospital, any Sunday afternoon at two o'clock, to help bring patients in to the service, and also any afternoon at the Community Center, Thirty-fourth and Walnut Streets, to help in the library, besides asking for donations of books of all kinds but especially for children, including nature books. The special aim, at present, of the group urging religious education is for the linking up with parents of church school children that better understanding and co-operation may result in developing the graded study which is a new thing in many parishes.

An invitation to hold the full meeting at St. Barnabas Church was read by the Chairman and accepted.

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In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

Ought the Country Clergy to Get Together?

The suggestion has come to us, from one of the clergy who has been for a long time one of the most successful rural workers in the Diocese, that the country parsons ought to meet in conference at least twice a year, "not to discuss theories but to overcome isolation." In a country parish there are so many little things to do, pastoral work, which must be done under conditions involving greater expenditure of time and energy than is the case in towns and cities, is so urgent and constant, that many of the rural clergy now find it difficult to attend all the convocations, and the various conferences to which, in the course of the

year, they are invited. But we would like to pass this suggestion on to our readers.

Some years ago it was proposed that a Country Church Association, of as informal a character as possible, be organized within the Diocese, and that occasional meetings be held in some of the important centers of rural work. The hope was then expressed that some of our laymen who have a special interest in country life, as had the late Mr. Clarence S. Kates, might be interested in the bringing together of a group having so many common interests as have the country Churchmen.

The Country Center Mission

Soon after Bishop Rhinelander came to Pennsylvania, the Rev. Wm. C. Emhardt, then Rector of St. Luke's Parish, Newtown, started an associate mission, which has since become one of the most widely-known rural institutions of the Diocese. It was administered from Newtown as a center. The number of missions in the group has varied from time to time, as has also the number of clergy and lay-helpers.

In 1920 the general charge of the mission work was given by Bishop Rhinelander to the Rev. S. B. Booth, and the center was transferred to Wrightstown. At the present time there are three clergy in the field, all co-operating, but to each belong special pastoral duties. The Rev. S. B. Booth has charge of St. James', Langhorne, together with the work at Wrightstown, at Feasterville and at St. Columba's, Southampton, where Mr. James L. Dunstan is also rendering valuable service as a lay-reader. The Rev. Francis B. Barnett has charge of St. Andrew's, Yardley, and St. Wilfrid's, Dolington. He has also taken over the work at Trinity, Center Hill, where there is a beautiful little stone Chapel, very similar, in its architecture, to Pitt Chapel, in John Keble's parish at Hursley, England. Mr. Barnett has also taken over the work at St. Philip's, New Hope. The Rev. John L. P. Clarke has independent charge of Grace Church, Hulmeville, and St. Paul's, Edgely.

In almost every mission there is now a local mission committee that has charge of the finances and of the material care of the property. Besides these local committees, there is now also an Executive Committee, composed of

the clergy, and, so far as possible, two laymen from each mission. This representative committee has been meeting every month since last November at Wrightstown, and it has done much to assist in bringing about a closer sense of fellowship among the missions. It has also helped to determine, from time to time, the common policy for missionary offerings.

The combined quotas, or apportionments, of the Churches served from the Country Center Mission amount to about \$800. At the meeting of the Executive Committee the proposal has been made that all these quotas be designated for a single object. This would be following out a suggestion of Bishop Garland, that each Church in the Diocese interest itself in some special missionary field. Two of the clergy of the Center Mission, Mr. Barnett and Mr. Hazzard, visited Liberia last winter, and it is proposed that the combined quotas be designated for some special work in that field.

A Community House has now been established at Wrightstown. The old Worthington Mill, on the property next to Mr. Booth's, was acquired at the time Mr. Barnett joined the mission. On October 20th, 1922, about fifty people from Wrightstown Township assembled in this building to listen to a talk on Africa. At this meeting the mission offered to open the building to the community if they would be interested in using it. A series of meetings was planned. On the program were moving picture entertainments, a community supper, concerts, entertainments by local talent and from out of town. These were at first planned to be held

every second week, afterward weekly. Through the generosity of Mr. Geo. F. Tyler, of Neshaminy Farms, provision was made for the loan of a moving picture projector, together with the necessary equipment. Fifteen entertainments of the kind have now been given, with an average attendance of one hundred, and average receipts of ten dollars.

The Chapel of the Holy Nativity, at Wrightstown, is now in use. The plans made for this Chapel by Mr. Morgan, of New Hope, were both appropriate and beautiful. The Rector of St. Clement's, Philadelphia, furnished the font, pulpit, dossal and sanctuary lamp. On March 16-17th, the eleventh retreat held at the mission center brought the total number attending retreats here within the last three years up to 225.

The new paper of the associated missions, *The Country Center Missionary* was published for the first time just before Easter, and a very complete series of Easter services at the several missions and Churches is published therein. It is hoped that this little paper will help to join together, more and more closely, all the people of the Country Center Mission in the bonds of understanding, love and prayer.

No picture ever painted, no statue ever carved, no cathedral ever built, is half so beautiful as the soul that is growing into the likeness of Christ.

Self-renunciation, pushed, if necessary, to the extremest issues, is with Jesus the one indispensable condition of discipleship. He asks for no less than the heart, and that cannot be given by halves.—Bishop Ellicott.

In the Perkiomen Valley

The area within which St. Paul's Memorial Church, Oaks, ministers covers about fourteen square miles, and is intersected by sixty-one miles of rural roads. It is a region of fertile farms, orchards and trucking enterprises. The parish includes sixteen villages and hamlets, wherein are many mechanics, and also many commuters with occupations in Phoenixville, Norristown, Conshohocken, Collegeville and Philadelphia. At Oaks are four manufactories, with capacities for 500 employees, and these manufactories give promise of considerable development. The parish Church overlooks the Perkiomen Creek near its mouth. Not far away is Mill Grove, the early American home of John James Audubon, the ornithologist.

The rector, Rev. Caleb Cresson, believes that the rural parson must be, first of all, a pastor. In the parish paper, called *St. Paul's Epistle*, he says: "Pastoral calls are made frequently to all homes where it is ascertained no settled clergyman visits. There is no desire to proselyte, but whoever you are, if you have no definite place of worship, you are cordially welcomed to accept the rector's ministrations. The members of St. Paul's congregation always extend loyal and hearty greetings to visitors, and none go away strangers from St. Paul's Church." Doubtless to this devoted pastoral work of the rector, to the spirit of cordial fellowship which this Church tries to promote, and to the desire of the rector and his people to "put the Church first in everything they do," and, at the same time to co-operate with the other people of their communities in every good work, is due the large number of confirmation candidates, drawn from many sources. Within six years 131 have been confirmed, the greater number being adults. They came from families of the Lutheran, Reformed, Methodist, Dunkard, Mennonite, Quaker, Baptist, Roman Catholic and other religious bodies, as well as from our own people. It looks, therefore, as if the Church had been commended to those not brought up within her fold.

The Church School started the year 1923 with a membership of 102, of whom thirteen are officers and teachers. It includes Bible Classes for men and women.

During the year 1922, the parish raised for missionary activities at home and abroad about \$700. Of this amount, the Church School gave for missions \$136.55; the Woman's Auxiliary, \$22.50; the Church School Service League, \$52.01; the Girls' Friendly Society, \$90; the Rector's Dispensary Fund, \$40. The parish overpaid its quota. Sums amounting to over \$75

were given to other missionary causes and institutions, and boxes sent to various missions.

The beautiful pipe organ, a memorial to the people of this community who participated in the world war, has been removed, rebuilt and placed in its proper position on the Gospel side of the Altar at a cost of over \$350. This change has made possible the placing of the vested choir of thirty members upon opposite sides of the Chancel. The tone of the organ has been greatly improved. The choir has been increased in numbers by volunteers from the junior boys and girls of the parish. The members of the choir formed a guild and by solicitation of subscriptions raised practically all the money necessary for the organ changes, besides defraying other musical expenses.

"TEACHING THE COUNTRY LIFE GOSPEL"

If there are any among the country clergy, or the leaders in rural Sunday Schools, who wish to supplement the regular courses by lessons relating directly to life in the country, and the problems of those who live on the land, they will find valuable suggestions in a series, bearing the above title, in the earlier numbers of *Homelands*, the country Church magazine published by the Presbyterian Board of Home Missions. They appeared in the numbers from April, 1919, to February, 1920, and were written by Mr. Ralph A. Felton, Educational Secretary for Rural Work of the Methodist Home Board. The editor of *Homelands* informs us that they have not been separately published. A book, of similar purpose, is: "Biblical Backgrounds for the Rural Message," by Oscar L. Earp, published by the Association Press. Older books, well known to most of us, are: "By-Products of the Rural Sunday School," by J. M. Somerdike, and "The Teens in the Rural Sunday School," edited by John L. Alexander.

Dr. George T. Lukens was appointed Rector's Warden at a recent meeting of the vestry of Calvary Church, Conshohocken, and Mr. Reese P. Davis was elected Accounting Warden or Treasurer. Mr. Harry Buckle was elected Assistant Treasurer. Mr. Will J. Davis was elected Secretary.

A new Bible is to be placed on the Lectern in Calvary Church, Conshohocken, in the name of the Men's and Women's Bible Classes. It will replace an old one in use since 1885, which at that time was presented by the Men's Bible Class.

DIOCESAN LIBRARY NOTES

The following books are recommended to those contemplating a trip to Palestine and the East this summer:

The Holy Land, painted by John Fulleylove, described by John Kelman: a beautifully pictured and well-written volume, one of the most recently published here.

Sinai and Palestine, Arthur Penrhyn Stanley, being of more historical value.

From Joppa to Mt. Hermon, Rev. Robert A. Edwards, a personal account of travel in this land which so many would go far to see.

The Land and the Book is a standard work on Palestine and Syria.

In *The Unvarying East* E. J. Hardy, an English Army Chaplain, begins "The best commentary on the Bible is the Bible itself, and the next best is residence in the East." The land, the people and their customs are brought vividly before the reader, even the beasts and birds of the Far East are described:

Our newest books include:

Papini's *Life of Christ*, so well advertised that it needs no recommendation; *Mystics and Heretics in Italy*, Emile Gebhart, a History of the religious revival in Europe in the Middle Ages, in which are interesting chapters on St. Francis of Assisi and his Order, on the poet Dante, and others; *A History of the Church of England*, M. W. Patterson, of value to the student of Church History.

The files of last year's magazines are put away, but may be seen by anyone desiring them.

The Girl's Friendly Library, recently acquired, has some good books for entertaining. These include *Games*, by Jessie Bancroft, a standard in its class; *Ice-Breakers*, full to the brim of frolic and good times. For those interested in the subject of Thrift, comes *The New Thrift; Getting Your Money's Worth*, a book on wise expenditure for today; and *Clothing—Choice, Care and Cost*, written by one who knows: Mary Schenck Woolman, at one time Professor of Household Arts at Teacher's College, New York, and a Textile Specialist during the war in Government service.

St. Philip's Church has given to the Library a work of value to those interested in Christian education, entitled *Education for Christian Service*, written by members of the Faculty of the Divinity School of Yale University, needing no recommendation.

A good question by which we may test our own value to Christ might be, "Is anyone likely to think of my life as a good reason for believing in Him?"

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Why All the Bother About Bishop Barlow's Consecration?

By CECIL ROBERTS

Summer tourists to the South of England pay scant attention to the tomb of Bishop Barlow when it is pointed out to them in Chichester Cathedral, for there seems little in his life which lingers interestingly in the memory. Indeed until some fifty years after his death, there was nothing in this Tudor prelate's fame, either of good or ill, which marked him off conspicuously from the rest of the English episcopate of his day. Since the early seventeenth century, however, he has sprung into a peculiar prominence, the veritable Banquo's Ghost in the controversial literature of the English Church. Even in 1922, some 350 years after his decease, a monseigneur of the Roman Church finds him of sufficient interest to dedicate a volume* to his career, and through the reviews and criticisms of this volume, to enkindle on several continents enthusiasm for the Barlow question.

What then is it which gives to the prosaic life of this Elizabethan bishop such perennial interest? Three facts: First, that at an important date in the history of the English Church, he was the most prominent figure; second, that certain documents relating to this episode are not now in existence; and third, that as a consequence, those interested in denying that the Anglican Church possesses an Apostolic Ministry have seized upon these circumstances as creating a *pièce de résistance*.

1. Queen Mary succeeded her half-brother Edward VI upon the throne of England in 1553, and quickly proceeded to undo most of the legislation passed under Edward and their father, Henry VIII, by which the Papacy had been disjoined from the English Church. As a consequence of the treatment meted out to Anglican prelates, many of those who escaped sought refuge on the Continent, and did not return to England until Mary's death in 1559. Elizabeth thereupon became queen, the Roman bishops were in turn deprived, and it was necessary that the Anglican episcopate be restored. In December, 1559, William Barlow, erstwhile Bishop of Wells under Edward VI, and an exile in Germany under Mary, was authorized along with three other bishops to consecrate Matthew Parker, the newly appointed Archbishop of Canterbury. Of the three assisting bishops, Hodgkins had been consecrated under Henry VIII, and Scory and Coverdale under Edward VI. Thus for a brief period Barlow was prominent as the chief consecrator of Archbishop Parker, from whom in turn

most of the subsequent English successions are derived. After manifesting this distinction, Barlow's life again lapses into the commonplace, and our hero, until his death in 1568, lived uneventfully as Bishop of Chichester.

2. Bishop Barlow died and was buried, and for half a century received no increase of fame. Meantime the Elizabethan Age came to its end, and James I and Charles I, of the Stuart line, held sway. This was the period when the post-Tridentine enthusiasm in the Roman Church made its most energetic propaganda in England, and under Jesuit guidance met with fair success. This was the time when Bishop Barlow began to grow famous. He had been appointed Bishop of St. Davids in Wales by Henry VIII as far back as 1536. This bishopric he held for twelve years, and was then translated to Wells, where he remained until the reign of Mary. It was now suddenly discovered that the official record of his consecration in 1536 was missing from the register of the Archbishop of Canterbury, together with several minor papers. As the records of a number of other bishops were similarly absent from the register, this fact was in itself of slight importance, but in Barlow's case, because of his later connection with Parker, it was widely proclaimed by Roman controversialists.

3. Let us suppose, said they, that although Barlow acted as bishop during all these years, he had never been really consecrated. Then, since he was the chief consecrator of Archbishop Parker in 1559, and he manifestly could not bestow that which he himself did not possess, Archbishop Parker was not validly consecrated, in other words was no bishop; and if not, the consecrations which he performed were equally null, and hence at the present day the Apostolic Succession in the Church of England runs back only to an impostor of the year 1536. Thus, with no valid Orders or sacraments, the English people should welcome with open arms these mission priests whom Rome so kindly sends them.

Apparently those who proclaimed this view were not entirely satisfied with it, since contemporaneously they invented another tale, which is really in contradiction with the first. This, of course, is the famous Nag's Head Fable. According to this, Barlow and the other Anglican prelates did not even bother to go through the appearance of a serious consecration of Parker, but simply enjoyed themselves in a none too spiritual fashion at the Nag's Head Tav-

ern in London, and out of this spree Parker emerged Primate of All England. Few nowadays care to urge this fable as history, but its creation and popularity are significant of the temper of the religious controversy of the time, and of the apparent need felt to damage Parker's Orders one way or another.

Within our limits†, we cannot even begin to go into the detailed answer to the problem here raised, but purely from the outside we would mention the following points which seem to us quite decisive in themselves. 1. The most distinguished historians in the Roman Church, Lingard for England, Doellinger for Germany, and Duchesne in France, have all investigated this question of Barlow's consecration, and have all without exception decided that he was unquestionably consecrated. To speak plainly, until some Roman scholar of equal rank in historical studies places himself on record as denying Barlow's consecration, the attacks of others are hardly worthy of serious consideration.

Secondly, the Papal Commission, which considered Anglican Orders in 1896, would naturally and properly have been only too glad to welcome any genuine proof which told against Barlow's consecration. Such proof would have lightened their task decidedly. It is therefore the more significant, that they confine themselves entirely to the theology of the Anglican Ordinal, and make no attack whatever upon the fact that Barlow was consecrated.

We believe that now as in the Middle Ages Rome deserves greater fame for the acumen of her lawyers than for the profoundness of her theologians.

WEST PHILADELPHIA S. S. ASSOCIATION

The Spring meeting of the West Philadelphia Branch Sunday School Association of the Diocese of Pennsylvania, will be held Saturday afternoon and evening, May 26th, at the Memorial Chapel, Valley Forge. The Rev. Francis M. Tait, D.D., Rector St. Paul's Church, Chester, will present the subject "Should the Church Schools Be Closed in Summer?"

All interested in Church School work are cordially welcome to attend. For further particulars apply to the Secretary, E. Tracy Tobin, 439 S. 43rd Street. Woodland 94-71 W.

"A child is your second chance."

† I may mention that I have offered a technical consideration. Monseigneur Barnes on Anglican Orders in the American Church Monthly, December, 1922.

* Bishop Barlow and Anglican Orders. By Arthur Stapylton Barnes, M. A. Longmans, 1922.

A Modern Apostle

BY THE REV. LESLIE FENTON POTTER

A truly venerable and really Great Apostle has passed from the scene of his earthly labors to his life of service in the Church Expectant.

The Right Reverend Daniel Sylvester Tuttle, D.D., LL.D., will long be remembered as the most heroic and picturesque figure in the American Episcopate and his devoted life cherished among the choicest heritages bestowed upon our present generation and upon the Church.

His parentage was of that sturdy character which has produced many of our strong and able leaders in Church and State. His people, however, were of limited means and, consequently, unable to finance their son, Daniel, in his educational ambition, but in compensation they imbued him with that spirit of self-reliance which enabled him to work his way through College and Seminary and gave him the courage to overcome the obstacles and hardships which later on confronted him in his pioneer efforts for Christ and His Church.

He graduated from Columbia College in 1857 at the age of twenty, and from the General Theological Seminary in 1862. On June 29th of the latter year, Mr. Tuttle was ordained Deacon by Bishop Horatio Potter in the Church of the Transfiguration, New York City, and at once began his duties as Assistant at Zion Church, Morris, Otsego County, in the same Diocese.

After his ordination to the priesthood, and upon the death of the rector, he was placed in full charge. Because of his energy and zeal he was not content to care merely for those already safe within the fold. Hence, with characteristic diligence and with the aid of his horse "Jersey," often referred to by the Bishop with real affection, he sought out and cared for the unshepherded and unchurched. He conducted services in private homes, in school houses and wherever place and opportunity could be found. Thus, at the very beginning of his rectorship, the youthful clergyman manifested that splendid missionary eagerness which so characterized his whole after-life and labors.

To the keen and discerning eye of Bishop Potter these extra-parochial efforts were suggestive of the spirit needed by the Church in its wider fields, and when later, at a meeting of the House of Bishops on September 21, 1866, sitting in New York, a new bishop was proposed for the Great Northwest, Bishop Potter nominated the Reverend Daniel Sylvester Tuttle as our fourteenth Missionary Bishop, and he was unanimously elected. The young Priest was naturally overwhelmed by this evidence of confidence on the part of the

Church's leaders, but arguing the matter with himself concluded, "I have been in Holy Orders less than five years; I have not yet reached my thirtieth birthday; it cannot be possible that when the Church at large learns these facts the standing committees will confirm the election." But confirm they did, and on the Feast of SS. Philip and James, 1867, in Trinity Chapel, New York, he became "The Right Reverend Daniel Sylvester Tuttle, Bishop of Montana," with jurisdiction over Utah and Idaho.

Then began that most remarkable and distinguished career, unparalleled in many respects in the annals of the American Episcopate, unequalled in any communion during the memory of the present generation and perhaps unprecedented in length of service at any period in the history of Christendom.

Bishop Tuttle, both in his outstanding personality and in his eminent career, possessed a rare uniqueness which has given him a predominant place in the minds not solely of our own clergy and laity, but also in the thought and memory of Christian people throughout the nation. No person who ever saw him can forget his rugged and striking figure, his long flowing beard, his keen eye and his kindly smile, which, in moments of deep sympathy or other emotion, was sobered by unbidden tears.

It is difficult to say when his personality impressed itself most upon those who knew him. Some will remember him as they have seen him officiate at the consecration of a Bishop, or as the last in a procession of Bishops at a General Convention, where he was always the dominant and picturesque figure among them. Others will think of him as he presided over a missionary gathering or in his own diocesan convention, where, before his hearing became so impaired, he was a marvel in his apprehension of the question at issue, in his parliamentary precision, in his fairness to all, and in the brevity of expression with which he limited himself and which he often imposed upon others. Some will cherish him most as the Chief Shepherd of his own Diocese, where, in the small parishes and missionary stations, as well as in the City Churches, he ministered lovingly to his people. Many will remember him best as the kind personal friend who was wise in his counsel, human in his appreciation of one's problems and difficulties, sympathetic in every joy and every sorrow—a delightful guest in the home.

Physically, Bishop Tuttle was a man of splendid vigor. Few indeed were the engagements he cancelled in earlier or later years because of illness. The de-

scription given a patriarch of old might well be applied to him, for "His eye was not dim nor his natural force abated" throughout his long life of four score years and six. It is a fact probably not generally known that at no time during his life did he find it necessary to strengthen his vision by the use of glasses. Sturdily built and athletically inclined, he maintained his strength through constant exercise, whether by using the parallel bars he erected in the horse shed of his Morris Church, by chopping wood at his summer cottage, by swimming, which he continued until recent years, by playing golf, which he enjoyed, or by taking his regular pedestrian "constitutional," as he denominated it.

Upon his visitations in the country parishes, where the coming of the Bishop is the event of the year, and where careful provision was made for driving him back and forth from station and Church, Bishop Tuttle often asked that he might walk for the exercise it gave him. He frequently remarked at such times, "professional and business men do not give their legs half a chance."

On the occasion of the celebration of the fiftieth anniversary of his episcopate, a layman in St. Louis anonymously gave him a car and provided for its care and upkeep. "How long a time this upkeep is to continue," the Bishop facetiously remarked, "I do not know, but I imagine during good behavior." Needless to say, it continued to the end, but though his chauffeur was always at beck and call, the Bishop insisted upon walking whenever distance and time permitted.

Bishop Tuttle was unique in methods and characteristics of speech and oratory which would have been peculiarities in others but never in him. I have often said and have heard others say, "There is but one Bishop Tuttle." We always expected something "different" from him and we never failed to receive it. However out of place it might have seemed in another person, in Bishop Tuttle it was always both delightful and effective.

The following incident is characteristic of him: The people in one of his country parishes complained of their rector's heterodoxy. Upon the Bishop's visitation some of the parishioners expressed their objections. The Bishop asked whether the Rector read the Prayer Book services with fidelity, celebrated the Holy Communion on Sundays and Holy Days, recited the Creeds, obeyed and taught the Church Year and the rest. They were bound to say that

he did. "Well," he said, "if he does not think what he is doing is harmful."

The term applied to Bishop Tuttle was used with his career. Rector of but one for less than a year, elected to the throne, he waited several years before he was consecrated; Missouri and same clergyman elected which years before; Church for and according London, he seven years Bishop of Texas and bishop of coming next seems quite ticular his Church of al

Bishop Tuttle in 1903 and 1923, had Bishops, who ber set apart

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he did. "Well then," said the Bishop, "if he does all of these things, I do not think what he says will do much harm."

The term unique, which I have applied to Bishop Tuttle's personality, may be used with equal fitness in describing his career. During his ministry he was rector of but one parish and held this one for less than five years; he was elected to the Episcopate before he had attained the necessary age and had to wait several months before he could be consecrated; twice elected Bishop of Missouri and notified each time by the same clergyman, he accepted in 1886 the election which he had declined eighteen years before; he served as Bishop in the Church for a period of fifty-six years and according to the *Church Times* of London, he had been in the Episcopate seven years longer than any living Bishop of our day, Bishop Garrett of Texas and the Roman Catholic Archbishop of Wellington, New Zealand, coming next in years of service. It seems quite possible that in this particular his is a record for the whole Church of all time.

Bishop Tuttle became presiding Bishop in 1903 and at his death on April 17, 1923, had consecrated ninety-one Bishops, which by far exceeds the number set apart by any of his predecessors.

The endeavor to tabulate the paramount excellencies of this very unusual prelate is confusing and discouraging, for they are truly many. Perhaps the virtue of unadulterated simplicity, which was always prominent in him, presents itself to us in strongest relief. It marked him in both his personal and his official dealings and relationships. With all his wonderful career, sustained by the prestige of his position and authority, coupled with the dignified presence which one never forgot, he was the embodiment of simplicity. He was always as approachable as a child and received with equal courtesy the humblest person and the highest dignitary. No one who ever had occasion to approach the Bishop can forget the genial smile and the cordial handgrip with which he was welcomed. His courtesy and kindness toward all sorts and conditions of men everywhere drew people to him and made him the most widely known and the best beloved Presiding Bishop the Church has ever known, while his Christian character and his heroic accomplishments rendered him the most revered.

Occasionally courtesy and kindness are taken for weakness and indecision, but no one could ever so misapprehend Bishop Tuttle without discovering how serious was his mistake. He was determined when he once came to a decision but never unreasonable. He was open-minded, out at the same moment



THE RT. REV. DANIEL S. TUTTLE

discussing an important issue publicly or privately, he would say, "As at present advised, my position is ———," but you knew it would take exceedingly strong argument and presentation of facts to change that "at present advised" conviction.

Bishop Tuttle's versatility was astonishing. It was developed by his wide experience and extensive reading, but fortified by careful early preparation and a thorough university and classical education. He was further blessed with a surprisingly retentive memory. I well remember how interested and pleased an assembly of boys in a Military Academy was when he recited to them in the midst of his talk some of their Latin and Greek declensions and conjugations. In after-dinner speeches the Bishop seldom told a current anecdote but often drew upon his fund of mythological lore and upon his experiences, illuminated as they were by his own dry wit and humor, or by a pathos which both delighted and moved his hearers.

His versatility was also evidenced by his compelling sermons, always carefully prepared, though he has said that to him sermonizing was never an easy task; by his unique confirmation homilies, which, according to his custom, were in addition to his sermons on the occasions of his visitations; and by his

addresses and letters to children which were couched in terms they could understand and marked by illustrations they could appreciate.

He was as much at home in receiving and speaking to the dignitaries from Canada, Australia or England at a General Convention as he was in preaching to the mountaineers of Idaho or to the rural congregations in the small chapels in Southeast Missouri.

It was a delight to work under Bishop Tuttle. He was always, to use his own expression, "allowance making." He trusted his clergy implicitly and always believed the best of them, as he did of all men. Possibly he may not have been strict in the supervision of his clergy, but he was ever loath to criticize or unduly to interfere. In offering his "Godly judgment" upon issues that might arise, he had a very effective way of defining the rights of the clergy, of interpreting the Church's laws with clearness and precision and of then adding his own observations and such sane advice as a sensible priest was quite sure to follow.

The Bishop was most punctilious in his engagements and appointments or in business matters, whether ecclesiastical or personal, and amazingly prompt in his correspondence. It has been said of his letter writing that he even "thanked people for thanking him for

favors he had rendered." He was extremely generous and unsparing in the time he gave to his clergy. I never knew him to refuse a request for an appointment, provided only that time and train service made it possible. He was as constant in visiting his smallest missionary stations and as careful to keep his engagements there, as in ministering to the city congregations or in attending upon the consecration of a Bishop. His endurance on such journeyings was characteristic of his physical vigor, but I am confident that he could not have traveled as he did had it not have been for his ability to rest, as few can, while en-route. He was at such times genially conversational, but you knew when the conversation was over by the attitude of repose he assumed—and over it was, for the Bishop was soon asleep and gaining the recuperation that was needed.

Bishop Tuttle's youthful, optimistic and exuberant hopefulness in one who had seen the harder side of life and who recognized the frailty of human nature and understood it as he did, could only be derived from an abiding faith in the power of goodness and of God. His life has been a benediction to the four generations which have come under his gracious influence, thousands of whom "rise up and call him blessed."

The writer deems it a great privilege as one of the Bishop's own sons in a faith that was living and real, to offer these few insufficient lines out of a fond and lengthened memory and association, and can readily understand and endorse the tribute paid him by the mountain desperado who said, "He is full jewelled and eighteen carats fine; he's the best Bishop that ever wore a black gown and the whitest man in these mountains."

May the Lord grant to his great soul eternal rest and may light perpetual shine upon him.

BISHOP HARDING'S FUNERAL

Rt. Rev. Alfred Harding, D.D., Bishop of Washington, died in the Bishop's House, in the Cathedral Close at Washington, on the night of April 30th, after an attack of heart disease, and was buried in the crypt of the Cathedral of SS. Peter and Paul, Mount St. Alban, Washington, on May 3rd.

The funeral service was held in the Bethlehem Chapel of the Holy Nativity, which is the only part of the National Cathedral completed so that services can be held therein. As the Cathedral Clergy recognized that the Chapel would not accommodate all those who wished to pay their respects to the Bishop, a series of hourly memorial celebrations of the Holy Communion were arranged for the morning, beginning at 6.30 A. M. Several hundred mourners from Wash-

ington and other Dioceses, including the President of the United States, attended the funeral service. After the burial service workmen raised the large stone flags in the floor of the Chapel, and the body was lowered to the crypt below, which had been prepared from the building of the foundation to be the final resting place of the Bishops of Washington for many years to come.

ST. THOMAS CELEBRATES TENTH ANNIVERSARY OF THE REV. N. B. GROTON

On May 1, 1923, the members of St. Thomas' Church, Whitmarsh, celebrated the tenth anniversary of the Rev. N. B. Groton as Rector of the Parish by a reception to Mr. and Mrs. Groton. Over 200 persons came to the reception, at the invitation of the St. Thomas' Parish Society, an organization composed of the younger members of the congregation. The reception was held in the New Parish House, which was completed a little over a year ago.

An interesting program of music and addresses had been arranged by the young people with Mr. L. U. Strassburger as Chairman. Music was furnished by Mr. Bertrand Austin, Cellist, accompanied by Mr. Louis Austin. Mrs. John E. Tonkin of Chestnut Hill rendered several solos. Addresses were made by Rev. P. J. Steinmetz, D. D., Rector of St. Paul's Church, Ogontz; Rev. B. N. Bird, Rector of St. Asaph's Church, Bala; Mr. George E. Campbell, Rector's Warden; Mr. Wm. Warner Harper, a member of the Vestry; and Mrs. Edward Ingersoll, on behalf of the women's organizations of the Parish.

At the close of the program, the young people presented their Rector and Mrs. Groton with a large basket of flowers and a mahogany floor lamp.

CHURCHWOMAN HERE ASKS HELP FOR PARISH IN SOUTH

St. John's Episcopal Church, Marion, N. C., is in need of Green and Purple Altar hangings. Such as Super Frontal, Stole, Book Markers, Lectern Fall, Burse and Veil. Any linen such as Fair Linen, Corporals and Purificators will be greatly appreciated. Kindly communicate with Mrs. B. F. Baird, 5116 Springfield Avenue, Philadelphia.

TRUE WEALTH

Some have much and some have more,
Some are rich and some are poor,
Some have little, some have less,
Some have not a cent to bless
Their empty pockets, but possess
True riches in true happiness.

—John Oxenham.

PARISHIONERS OBSERVE SILVER JUBILEE OF DEAN LEVIS

Celebration of the silver jubilee of the ordination of the Rev. Dr. N. V. P. Levis to the priesthood by the parishioners of the Church of the Incarnation, Broad and Jefferson Streets, on Sunday, April 15, was marked by special services both morning and afternoon.

The occasion also marked the twentieth anniversary of Dr. Levis' rectorship of the parish. The church was beautifully decorated with flowers and a fine musical program was rendered by the choir, assisted by harp and violin and included a Festival Te Deum and Anthem and Communion service at which Dr. Levis was Celebrant.

Addresses were made by the Rev. Dr. Perry, president of the Standing Committee, on behalf of the Diocese; the Rev. Dr. Bartlett and the Rev. John R. Huggins, the latter formerly an assistant at the Incarnation Church and representing the clergy who had been associated with Dr. Levis. In the afternoon Bishop Garland preached an anniversary sermon and administered confirmation. At this service seven candidates from St. Augustine's Mission were included in the confirmation class. Dr. Levis helped to establish St. Augustine's Mission and presented its first class in the Church of the Incarnation eighteen years ago.

On Tuesday evening a large reception was given to Dr. and Mrs. Levis in the parish house and was attended by the parishioners and many personal friends. Dr. and Mrs. Levis were the recipients of many personal gifts and during the evening Mr. Charles B. D. Richardson, Accounting Warden of the parish, and Mr. George B. Hawkes, Secretary of the Vestry, made addresses and presented Dr. and Mrs. Levis, on behalf of the parishioners, with a purse of more than \$1000.

Dr. Levis began his ministry as assistant at St. John's Church, Elizabeth, N. J. In 1899 he became rector of Christ Church, Westerly, R. I., succeeding the Rev. Dr. Groton, who became Dean of the Philadelphia Divinity School, and in 1903 succeeded the Rev. Dr. Newlin as rector of the Church of the Incarnation. Dr. Levis is Dean of the North Philadelphia Convocation and is associated with many Diocesan activities and institutions.

We have no right to expect God to help us next week, unless we are willing for Him to help us now.—Ex.

A simple, secret prayer has pierced and opened clouds to pour down showers of spiritual blessings upon a city or a state.—J. L. Burrows.

A PARISH AT

Emmanuel Philadelphia, has of a fine Par on ground ac erty at Fran stead Street. come true th of Mrs. Mary only given the portion of t Emmanuel Ch munity are s it is the hope man that ever shipped in E on the list of

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A PARISH AND COMMUNITY HALL AT HOLMESBURG

Emmanuel Church, Holmesburg, Philadelphia, has commenced construction of a fine Parish and Community Hall on ground adjoining the church property at Frankford Avenue and Stanstead Street. This dream of years has come true through the magnificent gifts of Mrs. Mary M. Garrett, who has not only given the site but also a very large portion of the cost of the building. Emmanuel Church people and the community are subscribing generously and it is the hope of the Rev. Sydney Goodman that every one who has ever worshipped in Emmanuel Church may be on the list of subscribers.

The building will be 85 feet long by 43 feet wide and will comprise an auditorium seating 400 people, equipped with stage and dressing rooms, and a basement so well arranged with a commodious kitchen that 250 can be served at one time.

Holmesburg granite will be used in the building and local labor employed wherever possible. Mr. Joseph Hand is the contractor.

This hall will be a strategic center and a vital force in the Northeast section of the city.

The auditorium and basement will be available for the activities of the Church and community. The various societies of women will have a home, the young people a center and the men and boys a place of meeting and recreation.

The corner stone will be laid in May and the Rector and the Building Committee expect to have the hall completed for use in the early fall.

THE HOME FOR THE HOMELESS 1869-1923

The passing away of an old institution has always something of sadness about it, and so the Managers feel a natural regret as we announce that after May 31st the doors of the Home for the Homeless will be closed.

Since they were first opened on September 1, 1868, they have received many women and children and sheltered them until brighter prospects drew them back into the busy world, strengthened to work again. Always limited in the number it could receive, newer institutions of larger capacity now do the same work, so it is deemed economically wiser to give up the present class of work. The old women have been sent to the Home for Aged Colored People, some of the children to the House of the Holy Child, the boys to the Home for Destitute Colored Boys, and others back to their parents.

Several projects have been suggested for the use of the small endowment and

1923 LENTEN OFFERING BREAKS ALL RECORDS

Holy Trinity Church, Rittenhouse Square, was filled almost to capacity when the Annual Service for the Presentation of the Lenten Offering of the Church Schools of the Diocese was held on Sunday afternoon, April 29.

At that service \$57,967.70 was the total announced by Mr. George W. Jacobs, Treasurer, making it the largest amount ever reported.

As "The Church News" was going to press additional schools reporting brought the total to \$58,414.86, with approximately twenty-five or thirty schools to be heard from.

An outstanding feature of the service was the procession of the children around and through Rittenhouse Square. It was the first time such an outdoor feature took place. It is expected to be repeated next year.

Bishop Garland presided at the service in the Church. The Rev. Arthur M. Sherman, Dean of the Divinity School of Boone University, Wuchang, China, addressed the children.

the proceeds from the sale of the property; it is now decided that the funds will remain in the hands of the Board of Trustees and the income will be used for work amongst the Colored people of the Diocese under the Rev. Henry L. Phillips, D.D., Archdeacon, who has been President of the Board of Trustees of the Home for many years. This is the best way of securing the object for which the money was given. We thank most heartily the friends who for many years have so generously supported the Home, and assure them that their kindness has been appreciated by the Board of Managers.

THE REAL SOLUTION

Economic and financial proposals are interesting, and probably essential to the recovery of balance and equipoise; agreements, and treaties, and leagues may be requisite for any ultimate settlement; but until God is sought, and His will and law regarded; until the Lord God of Sabaoth is recognized, and His directions inserted in the policies of international adjustment, there can, and will, come no peace and no happiness on the distracted earth.—Bishop Leonard.

CHURCH PERIODICAL CLUB

Since the first of the year, two more branches have been added to the work in this Diocese, the most important work being the building up of libraries in small isolated towns, both in the West and in the South, and furnishing Divinity Students, unable to take the regular seminary course, with text and study books.

Another feature of the work this year has been distribution of small libraries for use of seamen through the Chaplains of seaport towns. That with the constant supplying of magazines to the Reading Rooms, Mission stations all over the world, has assisted many.

The Diocese of Pennsylvania completed its strenuous task of getting together its quota of books for St. Paul's, Tokyo, Japan, which amounted to over \$1260. Now they are building up a library for Boone University, Boone, China. It is a great undertaking, but already one-half of the quota for this Diocese has been realized. (The books purchased and on the shelves at Boone.) "And the rest will follow." Books of all kinds are needed there, and the Correspondent is glad to see anyone in the office in the Church House on Wednesday morning who feels they can assist in this much needed work.

CAROLINE M. KEMPTON,
Correspondent.

THE DAUGHTERS OF THE KING

The Annual Meeting and Eighty-seventh Local Assembly of the Order, Diocese of Pennsylvania, was held on Tuesday, May 15, 1923, at Christ Church, Germantown. Afternoon Session, 4.30, addresses by Mrs. S. Naudain Duerr and the Rev. C. H. Reese. Evening Service, 7.30, sermon by the Rev. Thos. S. Cline, Rector of Grace Church, Mount Airy.

Do you really know what the work of the Order is and what it can do for you in your Parish? Here is a partial list: Members conduct Bible Classes; visit the sick at home and in hospitals; support a Missionary in China; welcome strangers at Church (through a Hospitality Committee); look up delinquent scholars.

The members stand ready at all times to answer all calls. Should you like to know more about the Order, information will be cheerfully given by Mrs. C. H. Arndt, Diocesan President, Christ Church, Germantown.

To be needed in other human lives! Is there anything greater or more beautiful in the world?—David Grayson.

The Bible Today

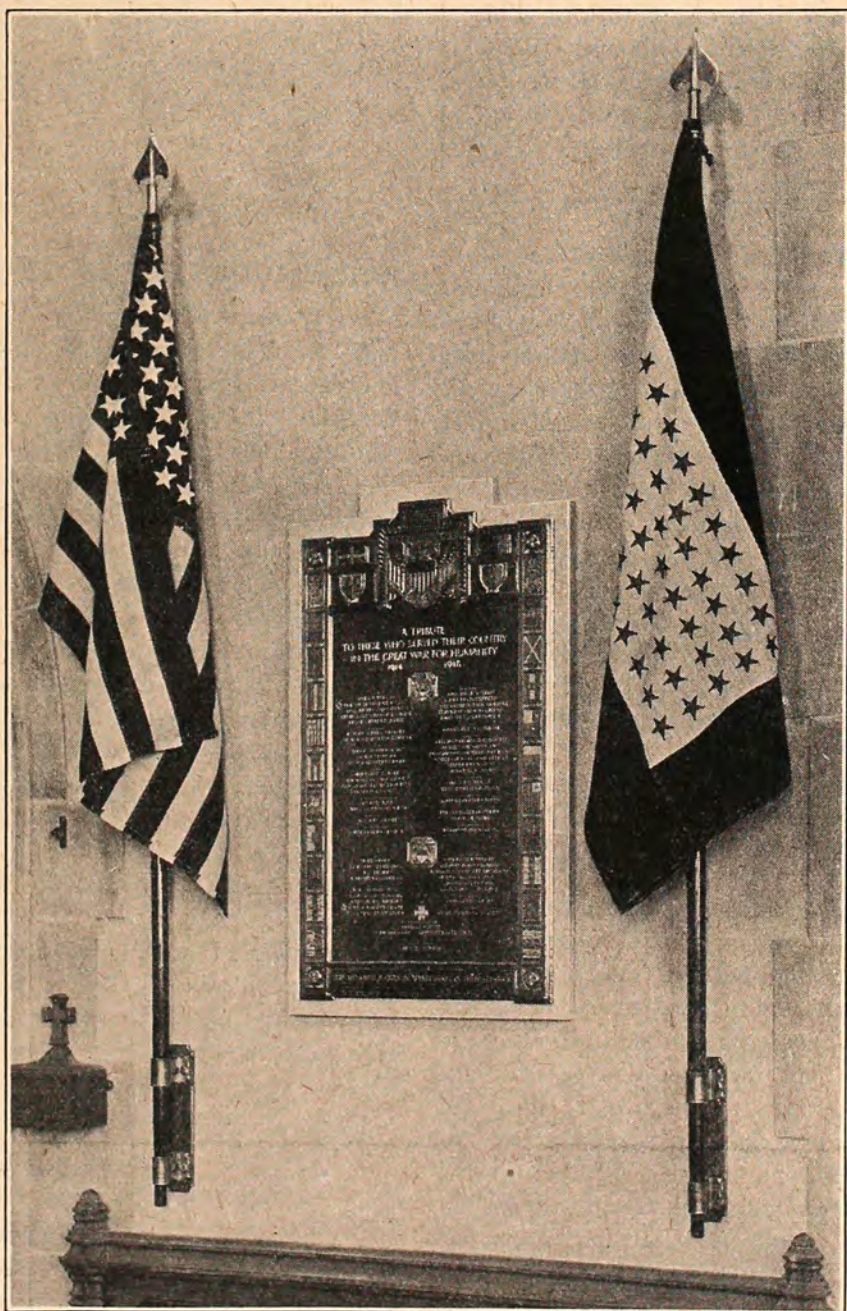
Not since the early days of Christianity has the Bible had so good a chance of being understood as is before it today. Through many centuries a distorted and artificial casement of unhistorical setting was slowly built about the sacred volume. Then for a number of generations the process evolved by which this crude and inaccurate gloss was little by little removed. Now we seem to be about where the early Christians were in their attitude toward God's Word, namely, that in every age of human history God left Himself not without witnesses, that holy men spoke as they were moved, that when the fullness of time was come the Perfect Revelation was vouchsafed. But it is all one long historical process, it is the Spirit of God pulsating through the spirit of man since the dawn of cosmic life.

Hence all our discoveries in the thought and traits of primitive man, everything we can learn of the points which are common to and manifest themselves in all

religions, whatever we can visualize by the aid of psychology, both individual and social, all in short which aids us to understand life—every bit of knowledge of this kind is necessary and helpful to the right understanding of God's Holy Word. When we consider how seldom we really do read our Bible from this standpoint, when we realize how far even the elementary principles of psychology seem from our conventional interpretations of Biblical incidents, we are justified in holding, indeed, that so far from the Scriptures having exhausted their message to mankind, they offer practically an undiscovered country.

Undeniably God has had His message through these same pages to other ages with other emphases, but for our own day with our increased interest in the whole man, the whole world, and the whole life, surely we have the right to believe that our Father will grant to us even beyond our ancestors those visions of universal truth, of international justice, of a Catholic religion, which shall stretch our hearts to the uttermost as the great wide love of the Incarnate God is poured in!

Dedicate Memorial Tablet at Epiphany, Sherwood



In the presence of a congregation that filled the church and overflowed into seats in the aisles, the Tablet to commemorate the service of the 57 members of Epiphany Parish, Sherwood, who went into the service of our country in the World War was dedicated on Passion Sunday, March 18, at 8 P. M., at an impressive service conducted by the Rector, the Rev. W. N. Parker. Uniformed delegations from the Grand Army of the Republic, Spanish War veterans, American Legion and the Red Cross gave an appropriate background to the military setting of the service, while the presence of a group of members of the Parish, in whose honor the tablet was erected, supplied the "home" tone to the scene.

The speakers of the evening, Mr. Samuel F. Houston, of Philadelphia, and the Rev. Wood Stewart, overseas chaplain of the American Expeditionary Forces, brought helpful and patriotic messages, and advocated national preparedness. Mr. Houston outspokenly championed France's action in occupying the Ruhr valley.

Mr. Stewart idealized the American soldier and the responsive heart of America. He reminded his hearers that these responses are better appreciated and are more impressive when there is "hitting power" behind them.

The Tablet is of brass, mounted on white marble, and was designed and executed by Mr. Hollingsworth Pearce, a well-known Philadelphia artist.

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"THE STORY OF THE PROGRAM"

"The Story of the Program," much heralded, long awaited, unavoidably delayed, is out at last!

It reveals a sweeping panorama of the Church's work that must rouse the interest, appeal to the imagination, and even stimulate the conscience, of every reader.

It tells of work done in the six Oriental districts and Liberia, in Brazil and other Latin countries, and our own islands.

It portrays the work of parishes and institutions, churches and chapels, parish houses, schools, homes, hospitals, in other lands and in every part of our own land.

It discusses the problems and needs of our Negro and Indian people and our mountaineers, the difficulties and achievements of rural missions and city missions.

Ten pages are devoted to foreign-born Americans of many races.

Great undertakings of religious education and social service are described in their manifold aspects, such as college and university student life, Church boarding schools, Church Sunday Schools, industrial schools, orphanages, frontier saloons reformed into churches, parishes confronted by navy yards and railroad yards, army camps and mining camps. The work of general Church agencies such as the Girls' Friendly and the Periodical Club is described. Many maps are included, and there is an average of one picture to every page.

"The Story of the Program" may be obtained from the Book Store, 281 Fourth Avenue, New York, at one dollar a copy, postpaid, or at the Educational Department in the Church House, 202 S. Nineteenth Street, Philadelphia.

EDUCATIONAL NOTES

At request of some of the Clergy, the Educational Department have had printed the Benedictus Es Domine on thin paper 3x5 that can be placed in Prayer Books, selling for \$1.00 per 100.

The "Story of the Program" can be obtained at the Educational Department in the Church House at \$1 a copy.

"The Gospel of the Church," by Bishop Rhinelander, 25c. The Diocesan Bible class which has been studying the Missionary Message of the Bible, in the Ephesians, used "The Gospel of the Church," printed in the 1913 Journal. Realizing its great value, the class decided to publish an edition of 1000. Now on sale. The proceeds will go to the Missionary work of the Church.

The real preacher is always preaching, no matter whether he is in the pulpit or not.—*Ex.*

THE GIRLS' FRIENDLY SOCIETY

The Annual Report of the Girls' Friendly Society in the Diocese of Pennsylvania for 1922 follows:

Working Associates	450
Honorary Associates	304
Members	1,977
Probationers	509
Candidates	1,679
Married Branch Helpers	411
Total	5,330

There are seventy-two Active Branches; four were organized in 1922, five were disbanded; 416 members were admitted by the Service, 165 confirmed.

Income of the Branches—\$17,448; expenses—\$8524. Diocesan receipts—\$1681; expenses—\$1329.

Gifts for Parochial purposes—\$4292; for Missions—\$1737; for Social Service—\$3066; for other purposes—\$632. Total—\$9729. Work done for Missions was valued at \$2270; for Social Service at \$1807.

The Holiday House entertained 412 guests at a cost of \$4343; permanent improvements amounted to \$1947. Additional receipts from board were \$3238, from other sources \$2757.52; total of \$5995.54.

The Treasurer of the G. F. S. Lodge reports receipts from board \$10,570; from other sources \$44; expenses were \$9651. Total expenses, including bills paid by the Trustee, \$10,632. The G. F. S. Rest Room Endowment Fund amounts to \$3500.

MISSIONARY EDUCATION MOVEMENT

The following information is issued by the Field Department of the National Council:

The Missionary Education Movement is planning to provide special courses of study for field secretaries at each of its Summer Conferences this year. These courses will serve as a training in the effective presentation of missionary information, and will be conducted by the best experts obtainable. In case you could attend one of the Conferences, the following is the list of them:

Blue Ridge, North Carolina, June 26 to July 6; Silver Bay, New York, July 3 to 13; Asilomar, California, July 10 to 20; Ocean Park, Maine, July 18 to 28; Seabeck, Washington, July 24 to August 2; Lake Geneva, Wisconsin, July 27 to August 5.

For further information address: Dr. Gilbert Q. LeSourd, Missionary Education Movement, 150 Fifth Avenue, New York City.

Very faithfully yours,
R. BLAND MITCHELL.

CHURCHWOMAN'S CLUB TEA

The cream and gold assembly room of the Church House, scene of so many gatherings, was once more bright with spring flowers and good cheer when, on Tuesday, April 17th, the Churchwoman's Club gave their annual Tea within its hospitable walls.

Mrs. W. Horner Smith, our president, and the Executive Committee were hostesses and the guests represented many parishes both in the city and out of town.

Such gatherings as this, where the faith is unspoken but very real, make the Fellowship of the Church a living force in all our lives.

E. D.

TO GO TO LIBERIA

On Sunday, February 18th, Mr. Herbert A. Donovan was ordained deacon by Rt. Rev. Thomas J. Garland, Bishop Suffragan of Pennsylvania.

Mr. Donovan was presented by the Rev. Robert R. Windley. Mr. Donovan is fitting himself for missionary service in Liberia.

He is a native of Philadelphia and a graduate of the Commercial School of Temple University and St. Stephen's College and is at present a member of the senior class of the Virginia Theological Seminary, and has charge of Ridley Parish, Culpepper Co., Virginia.

The Rev. Mr. Donovan intends to go to London University in September where he will pursue a year's study of tropical medicine. Then he will go out to Liberia to be associated with Bishop Overs, and will be located at Pandeme, an inland village of the Buze tribe. This is the mission that was selected by the Philadelphia unit.

"A Modern Cinderella" was given in the Parish House of St. Thomas, Whitmarsh, on Saturday evening, April 14th, by the girls of the Whitmarsh Valley Troop. In spite of the fact that the weather was cold and disagreeable, there was a fine and appreciative audience.

RADIO FANS AND WORSHIP

If the radio fans are encouraged to sit at home and "listen in" on broadcast sermons, what necessity will there be for the maintenance of church buildings? It may seem an excellent idea to carry the church to those who will not carry themselves to church, but what is to be the end of it all? Listening to sermons is not worship. Worship is addressed to God. Sermons are intended for instruction. Church attendance, therefore, must not be neglected.

—The Parish Churchman
of Good Shepherd, Kensington.

DIOCESE OF PENNSYLVANIA

List of Parishes and Missions Showing Amounts Paid as Compared with Apportionment for First Four Months, 1923

PARISH OR MISSION	Amounts Paid First Four Months, 1923				Apportionment First Four Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
IN PHILADELPHIA						
Advocate.....	\$840.10	.....	\$40.00	\$880.10	\$1,184.76	\$701.08
All Saints', Moyamensing.....	562.00	.....	.....	562.00	494.98	293.20
All Saints', Torresdale.....	568.85	.....	.....	568.85	463.80	274.74
All Souls'.....	.....	.....	.....	.....	99.12	58.72
Annunciation.....	223.11	.....	.....	223.11	743.94	440.68
Atonement.....	676.07	.....	.....	676.07	1,415.76	838.64
Calvary, Northern Liberties.....	38.57	.....	6.01	44.58	352.08	208.56
Calvary, Germantown.....	2,155.50	.....	75.00	2,230.50	3,403.12	2,015.86
Christ.....	6,541.69	.....	139.36	6,681.05	1,793.38	1,062.32
Christ Church Chapel.....	120.76	\$2.00	6.00	128.76	732.54	433.92
Christ Church Hospital Chapel.....	20.00	.....	3.00	23.00	.....	.....
Christ, Franklinville.....	85.67	.....	.....	85.67	358.02	212.08
Christ, Germantown.....	1,940.87	.....	54.67	1,995.54	1,710.16	1,013.02
Covenant.....	190.89	.....	2.00	192.89	970.16	574.68
Crucifixion.....	91.25	.....	.....	91.25	198.44	117.54
Emmanuel, Holmesburg.....	57.59	.....	4.00	61.59	327.78	194.16
Emmanuel, Kensington.....	25.00	.....	.....	25.00	246.20	145.84
Epiphany, Germantown.....	293.40	.....	.....	293.40	1,276.04	755.88
Epiphany, Sherwood.....	2,108.30	.....	.....	2,108.30	576.28	341.36
Gloria Dei.....	1,174.72	.....	100.00	1,274.72	1,006.82	596.40
Good Shepherd, Germantown.....	221.65	5.00	8.50	235.15	62.80	37.20
Good Shepherd, Kensington.....	306.88	.....	.....	306.88	346.98	205.54
Grace, Mt. Airy.....	3,169.89	.....	99.70	3,269.59	3,260.14	1,931.18
Grace, West Philadelphia.....	236.41	2.00	5.00	243.41	1,008.28	597.26
Holy Apostles.....	3,386.72	.....	17.00	3,403.72	5,685.38	3,367.78
Holy Comforter.....	80.65	.....	.....	80.65	361.26	214.00
Holy Comforter Memorial.....	8.00	.....	.....	8.00	284.64	168.62
Holy Communion.....	112.71	.....	.....	112.71	653.28	386.98
Holy Innocents, Tacony.....	334.30	.....	7.60	341.90	301.02	178.30
Holy Trinity.....	7,462.20	100.00	185.17	7,747.37	6,761.38	4,005.16
Holy Trinity Memorial Chapel.....	475.57	.....	44.70	520.27	456.18	270.22
House of Prayer.....	277.09	.....	.....	277.09	102.54	60.74
Incarnation.....	964.33	.....	11.00	975.33	1,451.16	859.60
L'Emmanuello.....	27.31	.....	.....	27.31	45.32	26.84
Mediator.....	1,280.50	.....	.....	1,280.50	1,830.72	1,084.44
Messiah, Port Richmond.....	62.25	.....	.....	62.25	92.76	54.94
Phillips Brooks Memorial Chapel.....	295.96	.....	.....	295.96	118.72	70.32
Prince of Peace.....	1,305.28	.....	10.00	1,315.28	759.36	449.82
Pro-Cathedral of St. Mary.....	799.42	5.00	16.19	820.61	951.40	563.56
Re deemer (Polish).....	.....	.....	.....	.....	5.24	3.10
Re demption.....	1,217.08	.....	.....	1,217.08	792.24	469.28
Re surrection.....	1,410.25	.....	46.00	1,456.25	1,040.74	616.50
St. Alban's, Olney.....	32.87	.....	.....	32.87	421.58	249.74
St. Alban's, Roxborough.....	21.70	.....	2.50	24.20	107.74	63.82
St. Ambrose.....	195.38	.....	7.90	203.28	201.10	119.12
St. Andrew's, Philadelphia.....	15.00	.....	50.00	65.00	.....	.....
St. Andrew's, West Philadelphia.....	254.46	.....	27.61	282.07	1,342.68	795.34
St. Augustine's.....	168.66	.....	.....	168.66	300.28	177.88
St. Barnabas, Germantown.....	260.00	.....	.....	260.00	112.10	66.40
St. Barnabas, Kensington.....	.....	.....	.....	.....	352.08	208.56
St. Barnabas, West Philadelphia.....	42.63	.....	.....	42.63	307.08	181.90
St. Bartholomew's.....	.....	.....	.....	.....	248.50	147.20
St. Bartholomew's, Wissinoming.....	151.64			151.64	88.96	52.70

St. Clement's
St. Cyprian's
St. David's
St. Elisabeth
St. Gabriel's
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St. Matthias
St. Michael's
St. Michael's
St. Monica's
St. Nathanae
St. Paul's, A
St. Paul's, C
St. Paul's M
St. Paul's, O
St. Peter's, P
St. Peter's, C
St. Philip's, I
St. Sauveur
St. Simeon's
St. Simon the
St. Stephen's
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PARISH OR MISSION	Amounts Paid First Four Months, 1923				Apportionment First Four Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
St. Clement's.....	\$1,198.39		\$72.25	\$1,270.64	\$4,532.14	\$2,684.64
St. Cyprian's, Elmwood.....					3.18	1.90
St. David's, Manayunk.....	218.45			218.45	562.12	332.98
St. Elisabeth's.....	74.15			74.15	320.10	189.62
St. Gabriel's, Feltonville.....	318.41		18.73	337.14	10.52	6.24
St. George's, Richmond.....	156.55	\$2.00		158.55	398.26	235.92
St. George's, Venango.....	7.68			7.68	12.00	7.12
St. George's, West Philadelphia.....	188.86		21.07	209.93	466.42	276.28
St. Giles', Stonehurst.....	56.48		2.00	58.48	20.94	12.40
St. James', Philadelphia.....	4,483.24		130.03	4,613.27	9,588.40	5,679.74
St. James', Hestonville.....	55.01			55.01	297.48	176.20
St. James', Kingsessing.....	181.14	6.00	10.00	197.14	460.44	272.74
St. James the Less.....	237.17			237.17	715.18	423.64
St. John Baptist.....	5.00			5.00	220.12	130.38
St. John's Chrysostom.....	171.12			171.12	145.24	86.04
St. John the Divine.....	11.72			11.72	10.46	6.20
St. John the Evangelist.....	32.83			32.83	118.40	70.14
St. John's Free.....	77.20			77.20	435.42	257.92
St. Jude and the Nativity.....	82.57	1.00	5.00	88.57	922.10	546.22
St. Luke's, Germantown.....	2,475.63	100.00	20.00	2,595.63	3,411.32	2,020.72
St. Luke's, Kensington.....	615.00			615.00	743.74	440.56
St. Luke's, Bustleton.....	272.35			272.35	90.30	53.48
St. Luke and the Epiphany.....	2,090.95		170.03	2,260.98	6,482.34	3,839.86
St. Mark's, Philadelphia.....	6,312.88	220.00	174.00	6,706.88	5,685.38	3,367.78
St. Mark's, Frankford.....	1,269.30		73.70	1,343.00	1,377.14	815.76
St. Martin's, Oak Lane.....	214.98			214.98	609.30	360.92
St. Martin's-in-the-Fields.....	13,941.42	15.00	514.81	14,471.23	4,200.38	2,488.12
St. Mary's, Hamilton Village.....	510.40		2.00	512.40	2,520.12	1,492.82
St. Mary of the Annunciation.....					2.10	1.24
St. Matthew's, Francisville.....	1,197.67	55.00	28.25	1,280.92	2,015.16	1,193.70
St. Matthias.....	813.49		25.00	838.49	892.38	528.62
St. Michael's, Germantown.....	897.59	5.00	65.83	968.42	1,472.86	872.46
St. Michael's and All Angels.....	107.28			107.28	87.68	51.94
St. Monica's.....	130.00			130.00	114.40	67.76
St. Nathanael's.....	274.20			274.20	461.14	273.16
St. Paul's, Aramingo.....	592.66			592.66	387.30	229.42
St. Paul's, Chestnut Hill.....	8,820.18	75.00	708.07	9,603.25	4,721.42	2,796.76
St. Paul's Memorial.....	550.52		1.00	551.52	600.92	355.96
St. Paul's, Overbrook.....	2,447.39		35.00	2,482.39	4,270.92	2,529.90
St. Peter's, Philadelphia.....	3,286.10	1,752.30	126.30	5,164.70	4,532.14	2,684.64
St. Peter's, Germantown.....	2,303.74		3.00	2,306.74	3,687.80	2,184.50
St. Philip's, Philadelphia.....	1,965.66		17.00	1,982.66	1,089.66	645.48
St. Sauveur.....	4.25			4.25	86.36	51.16
St. Simeon's, Philadelphia.....	223.76			223.76	823.06	487.54
St. Simon the Cyrenian.....	149.62			149.62	746.28	442.06
St. Stephen's, Philadelphia.....	1,449.46		10.00	1,459.46	4,488.16	2,658.60
St. Stephen's, Bridesburg.....	51.00			51.00	283.36	167.86
St. Stephen's, Wissahickon.....	301.72			301.72	398.70	236.18
St. Thomas', Philadelphia.....	17.00		1.00	18.00	187.52	111.08
St. Timothy's, Roxborough.....	697.56			697.56	1,164.98	690.08
St. Titus, Elmwood.....	51.25			51.25	36.38	21.56
The Saviour, West Philadelphia.....	1,638.34	3.00	40.00	1,681.34	4,769.24	2,825.10
Transfiguration.....					113.46	67.22
Transfiguration Mission.....	39.94			39.94	5.24	3.10
Trinity, Oxford.....	87.55			87.55	554.46	328.44
Trinity Chapel, Crescentville.....					62.80	37.20
Zion, Southwark.....	276.63			276.63	136.30	80.74

PARISH OR MISSION	Amounts Paid First Four Months, 1923				Apportionment First Four Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
OUTSIDE PHILADELPHIA						
Ambler, Trinity Memorial.....					\$465.50	\$275.74
Andalusia, Redeemer.....	\$300.00		\$5.00	\$305.00	62.80	37.20
Ardmore, St. Mary's.....	2,734.00	\$20.00	72.32	2,826.32	1,444.66	855.76
Bala, St. Asaph's.....	1,848.29	30.00	67.10	1,945.39	1,615.84	957.16
Bristol, St. James'.....	300.00			300.00	76.44	45.28
Bryn Mawr, Holy Cross Chapel.....					10.46	6.20
Bryn Mawr, Redeemer.....	4,109.63		184.50	4,294.13	4,046.38	2,396.90
Buckingham, Trinity.....	25.50			25.50	43.38	25.70
Center Hill, Trinity.....	18.46			18.46	.24	.14
Chadd's Ford, St. Luke's.....	10.00			10.00	2.10	1.24
Cheltenham, St. Paul's.....	298.24	10.00	20.00	328.24	2,168.94	1,284.80
Cheltenham, Trinity.....	17.05			17.05	25.18	14.92
Chester, St. Luke's.....	177.02			177.02	82.82	49.06
Chester, St. Mary's Mission.....	55.00			55.00	5.74	3.40
Chester, St. Paul's.....	1,978.79			1,978.79	1,683.58	997.28
Clifton Heights, St. Stephen's.....	370.24			370.24	58.42	34.60
Coatesville, St. Cyril's.....					5.24	3.10
Coatesville, Trinity.....	461.19	10.00		471.19	364.16	215.70
Collingdale, Trinity.....	103.96			103.96	132.96	78.76
Compass, St. John's.....	2.70			2.70	8.72	5.16
Concord, St. John's.....	85.25			85.25	9.20	5.46
Conshohocken, Calvary.....	825.71			825.71	1,211.44	717.60
Cynwyd, St. John's.....	1,256.50			1,256.50	545.16	322.92
Darby, All Saints'.....	280.32			280.32	161.94	95.92
Dolington, St. Wilfred's.....					.40	.24
Downingtown, St. James'.....	111.57			111.57	144.60	85.66
Doylestown, St. Paul's.....	68.72			68.72	201.10	119.12
Drexel Hill, Incarnation.....	55.00			55.00	31.40	18.60
Eddington, Christ.....	37.00			37.00	96.10	56.92
Eddystone, St. Luke's.....	10.00			10.00	12.78	7.56
Edgely, St. Paul's Chapel.....	30.00			30.00	5.24	3.10
Essington, St. John the Evangelist.....	41.76			41.76	10.46	6.20
Evansburg, St. James'.....	21.86			21.86	15.66	9.28
Fallsington, All Saints'.....					8.60	5.10
Feasterville, Feasterville Mission.....	9.75			9.75	7.32	4.34
Gulph Mills, Trinity.....					23.58	13.96
Gwynedd, Messiah.....	345.83		5.00	350.83	547.72	324.46
Great Valley, St. Peter's.....	7.09			7.09	34.72	20.58
Hatboro, Advent.....	147.41			147.41	88.30	52.30
Highland Park, Holy Sacrament.....	166.00			166.00	102.90	60.96
Honey Brook, St. Mark's.....	16.05			16.05	30.04	17.80
Hulmeville, Grace.....	27.63			27.63	6.64	3.94
Ithan, St. Martin's Chapel.....	45.93			45.93	20.94	12.40
Jenkintown, Our Saviour.....	1,115.12	5.00	99.20	1,219.32	1,998.88	1,184.06
Kelton, St. John's.....	41.14			41.14	4.08	2.42
Kennett Square, Advent.....	23.97			23.97	15.66	9.28
King of Prussia.....					5.24	3.10
Langhorne, St. James'.....	56.67			56.67	102.90	60.96
Lansdale, Holy Trinity.....	76.03			76.03	55.14	32.66
Lansdowne, St. John the Evangelist.....	791.13	2.00	53.00	846.13	1,131.96	670.52
McKinley, St. Andrew's.....	25.00			25.00	1.16	.68
Marcus Hook, St. Martin's.....					35.02	20.74
Meadowbrook, Huntingdon Valley Chapel.....	498.09			498.09	188.40	111.60
Media, Christ.....	84.59	5.00	5.00	94.59	364.46	215.88
Morrisville, Incarnation.....	57.87		9.12	66.99	52.04	30.82
Morton, Atonement.....	179.50		7.00	186.50	99.42	58.90
New Hope, St. Philip's Chapel.....	25.00			25.00	15.70	9.30
Newtown, St. Luke's.....	276.31		21.95	298.26	95.12	56.34
Norristown, All Saints'.....	26.55	2.50		29.05	516.16	305.74
Norristown, St. John's.....	141.65			141.65	1,008.06	597.14

Norwood, St.
Oaks, St. Pa
Oxford, St. A
Paoli, Good
Parkesburg,
Phoenixville
Pottstown, C
Prospect Pa
Quakertown
Radnor, St.
Radnor, St.
Ridley Park
Rockdale, C
Rockledge, I
Rosemont, C
Royersford,
Somerton, S
Southampton
Swarthmore
Upper Meri
Valley Forge
Warwick, St
Wayne, St.
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PARISH OR MISSION	Amounts Paid First Four Months, 1923				Apportionment First Four Months, 1923	
	Budget	Forward Work	Specials	Total	Maintenance	Forward Work
Norwood, St. Stephen's.....	\$73.74	.....	.....	\$73.74	\$139.12	\$82.40
Oaks, St. Paul's.....	188.83	.....	.....	188.83	50.62	29.98
Oxford, St. Andrew's.....	.....	.....	.....	.....	5.24	3.10
Paoli, Good Samaritan.....	1,121.18	.....	.....	1,121.18	1,564.30	926.64
Parkesburg, Ascension.....	.....	.....	.....	.....	30.04	17.80
Phoenixville, St. Peter's.....	1,092.08	.....	\$8.00	1,100.08	970.46	574.86
Pottstown, Christ.....	367.11	.....	156.00	523.11	304.00	180.08
Prospect Park, St. James'.....	52.05	.....	.....	52.05	100.96	59.80
Quakertown, Emmanuel.....	53.86	.....	.....	53.86	9.36	5.54
Radnor, St. David's.....	1,056.36	.....	34.09	1,090.45	380.62	225.46
Radnor, St. Martin's.....	673.67	.....	12.00	685.67	714.32	423.12
Ridley Park, Christ.....	.....	.....	.....	.....	386.04	228.68
Rockdale, Calvary.....	429.35	.....	7.06	436.41	91.94	54.46
Rockledge, Holy Nativity.....	250.00	\$5.00	255.17	510.17	321.00	190.14
Rosemont, Good Shepherd.....	1,668.41	15.00	60.00	1,743.41	3,019.48	1,788.60
Royersford, Epiphany.....	15.00	.....	.....	15.00	49.58	29.38
Somerton, St. Andrew's.....	.....	.....	.....	.....	2.44	1.44
Southampton, St. Columba's.....	71.21	.....	.....	71.21	6.70	3.96
Swarthmore, Trinity.....	.....	.....	.....	.....	128.16	75.92
Upper Merion, Christ.....	449.00	.....	.....	449.00	236.44	140.06
Valley Forge, Washington Mem. Chapel.....	217.63	.....	.....	217.63	253.36	150.08
Warwick, St. Mary's.....	20.24	.....	.....	20.24	8.72	5.16
Wayne, St. Mary's Memorial.....	1,379.82	25.00	60.00	1,464.82	2,031.04	1,203.10
Weldon, St. Peter's.....	69.65	.....	.....	69.65	132.96	78.76
West Chester, Ascension Mission.....	3.00	.....	.....	3.00	5.24	3.10
West Chester, Holy Trinity.....	110.00	.....	.....	110.00	969.10	574.04
West Manayunk, St. Andrew's.....	75.00	.....	.....	75.00	15.70	9.30
West Whiteland, St. Paul's.....	363.16	.....	11.82	374.98	94.14	55.78
Whitemarsh, St. Thomas'.....	1,959.70	.....	.....	1,959.70	608.96	360.72
Willow Grove, St. Anne's.....	74.21	.....	2.00	76.21	63.92	37.86
Wyncote, All Hallows.....	544.52	5.00	12.00	561.52	732.82	434.08
Wynnewood, All Saints'.....	826.46	.....	52.28	878.74	330.42	195.74
Yardley, St. Andrew's.....	11.20	.....	.....	11.20	31.58	18.70
Total Parish Civiings.....	\$138,959.08	\$2,482.80	\$4,462.59	\$145,904.47	.....	.....
Miscellaneous.....	3,031.73	74.17	2,080.01	5,185.91	.....	.....
Grand Total.....	\$141,990.81	\$2,556.97	\$6,542.60	\$151,090.38	\$164,855.80	\$97,653.46

NOTE.—Contributions for Building Funds will not be credited until December.

SUMMARY FOR FIRST FOUR MONTHS

Apportionment for Maintenance.....	\$164,855.80
Apportionment for Forward Work.....	97,653.46
Total givings applying on apportionment.....	144,547.78

RUMANIANS SEEK AFFILIATION WITH THE EPISCOPAL CHURCH

More than 200,000 Rumanians in the United States, heretofore members of the Orthodox Church of Rumania, have severed their connections with the mother Church of the old country and petitioned the National Council of the Episcopal Church to be taken under the protection and discipline of that Communion according to an announcement received from the Church Missions House in New York.

This move, which follows the affiliation a month ago with the Episcopal Church of the American members of the Czecho-Slovak Orthodox Church, the announcement says, is regarded in Church circles as of high importance, particularly in connection with the World Conference on Christian Church Unity which will meet in Washington in 1925.

The request of the Rumanians for affiliations with the Episcopal body comes in a letter to Bishop Gailor,

which tells of the organization of an autonomous Holy Rumanian Orthodox Church in America and asks the National Council to extend its protection and disciplinary oversight to the Holy Rumanian Orthodox Church of America.

As at present constituted there are forty priests in the Rumanian Church in the United States, with about 200,000 communicants who live mostly in the States of Pennsylvania, Ohio, Indiana, Illinois and Michigan.

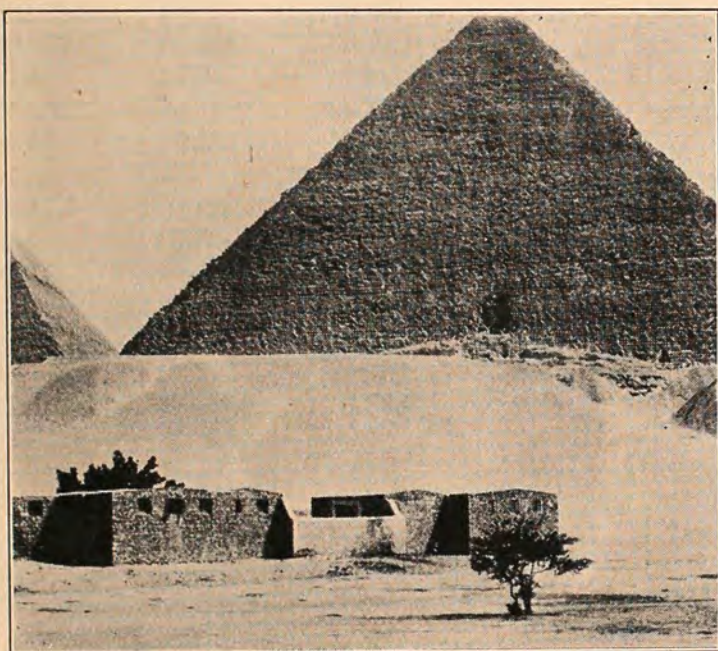
Tut-ankh-amen

BY THE REV. GEORGE A. BARTON, PH.D., LL.D.

(Written specially for "The Church News" and "The Parish Messenger")

The discovery of the tomb of Tut-ankh-amen with all its treasures has caught the imagination of the world as no archaeological discovery has ever before done. This is partly due to the fact that all royal tombs hitherto discovered had been robbed of their treasures before discovery, while that of Tut-ankh-amen is practically untouched; and partly due to the modern facilities for the transmission of news.

For two months Tut-ankh-amen, who had previously been known only to a few archaeologists, has had a place on the front page of every newspaper. We now feel that we know him almost as well as we do Lloyd George and Clemenceau! This knowledge makes us all desire to know something of the country and civilization in which Tut-ankh-amen lived.



The Great Pyramid Tombs of Khufu and Kafre

Egypt, the home of one of the world's oldest civilizations, is a remarkable land. The part of it between Cairo and the Mediterranean is shaped like an equilateral triangle. The part above Cairo, which stretches away for 600 miles to the south until it reaches the first cataract of the Nile, is but a little ribbon of verdure, eight miles wide on the average, flanked on either side by precipices of reddish-gray. In the midst of this strip flows the Nile, which, by its yearly overflow, redeems the fertile land from the desert.

When Tut-ankh-amen died, about 1352 B.C., Egypt had already lived through about five thousand years of history. At the beginning of this history forty-two different tribes, each independent of all the rest, settled in the Nile valley. Each of these tribes worshiped a different god, to which a different animal was sacred. All of them were

savage. Through 1500 or 2000 years they slowly developed the beginnings of Egyptian civilization. During the last twenty-five years, hundreds of graves belonging to this ancient period have been explored. Often these graves were simply holes in the sand; often they consisted of a wall of rough stones. During this early time the dead were placed in the tomb, lying on the right side with the knees drawn up to the chin.

By about 4300 B.C., or a little earlier, these forty-two tribes had by conquest and alliance been merged into two kingdoms. One of these stretched from about twenty miles south of Cairo almost up to the first cataract. This was called Upper Egypt. The other comprised the country be-



Entrance to Tomb of Ramses VI near that of Tut-ankh-amen

tween Cairo and the Mediterranean and was called Lower Egypt. For eight hundred or a thousand years these two kingdoms existed side by side. Finally, about 3400 B.C., under Mena they were united into one. By this time they had learned the arts of agriculture and were not, as at the beginning, wholly dependent for a living on hunting and fishing.

Between the time of Mena and Tut-ankh-amen Egypt passed through four periods of prosperity and two periods of disruption and distress. The first period of prosperity lasted for about 500 years; it is known as the Archaic Period. During this period the Egyptians were learning how to work stone, were developing their writing, and

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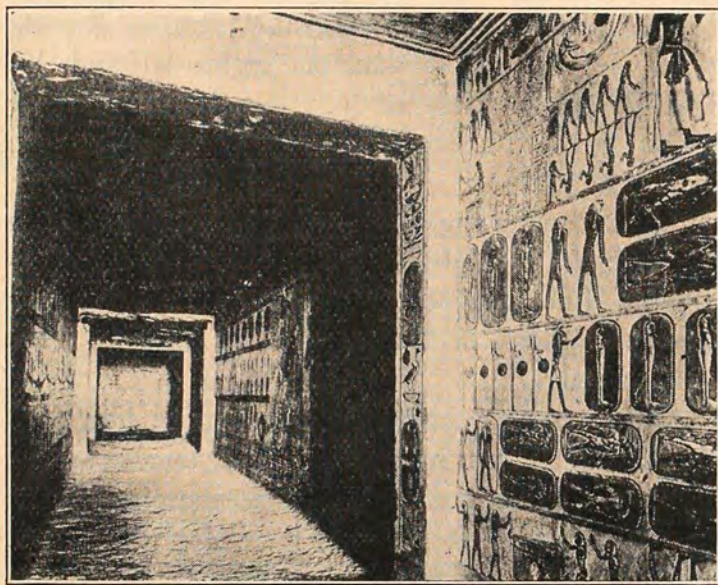
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slowly progressing in civilization. They also began to mine precious stones in the Sinaitic peninsula. The kings of this period built themselves great flat tombs of brick, of the kind that the Arabs call "Mastabas."

This first period of prosperity merged into another of still greater prosperity, known as the Old Kingdom. It lasted from 2900 B.C. to 2475 B.C.—a period of more than 400 years. During this time the civilization of Egypt reached a height of expression in art which it never surpassed afterward. This was the period of the great pyramid builders. Khufu (Cheops) and Kafre, the two most prosperous kings of the period, built the two great pyramids which are still one of the wonders of the world. These pyramids were their tombs. Tomb-robbery had not then begun. The tomb chambers within the pyramids were approached by straight corridors, closed only by ordinary doors. Khufu and Kafre were as autocratic as Russian Czars, but later a powerful



Corridor in Tomb of Ramses I near that of Tut-ankh-amen

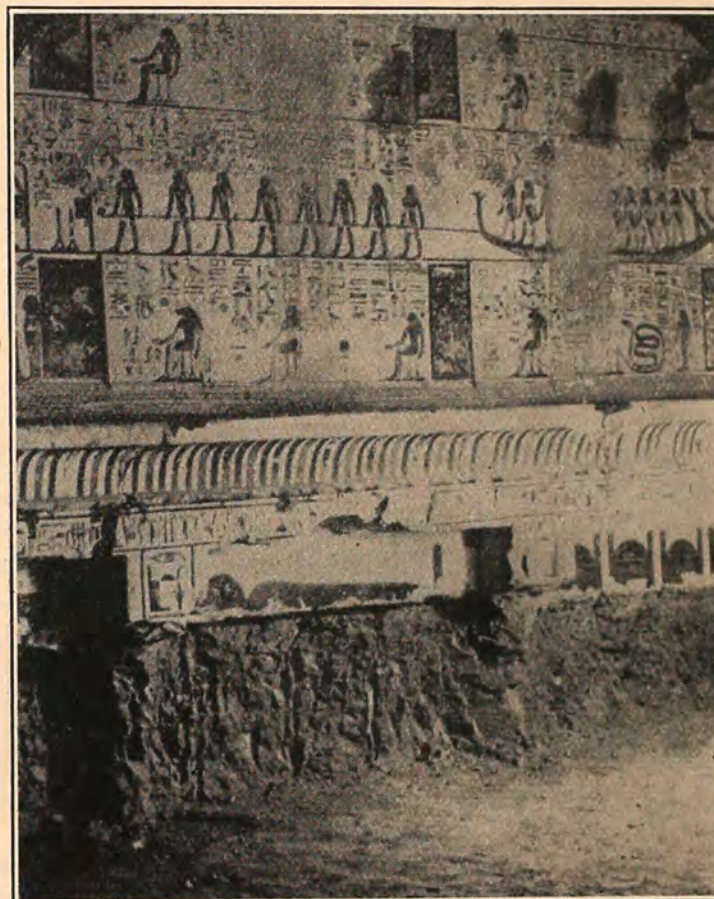
nobility arose which curbed the power of the kings. Finally many of these nobles became unmanageable and set up independent governments. This brought the Old Kingdom to an end and a period of disorder which lasted about 300 years followed.

About 2160 B.C. a monarchy arose able to control the whole country and another period of prosperity began. This is known as the Middle Kingdom. It lasted until about 1788 B.C. The powerful nobles still continued to exist; the organization of the realm was feudal. This limited the power of the kings as well as their wealth. By this time a great development in the recognition of social responsibility had been experienced by both kings and nobles. Egypt had a social conscience.

The kings of this time still built their tombs in the form of pyramids, but the structures were usually made of brick and were much smaller than those of Khufu and Kafre. Tomb-robbery

had by this time become common. Granite chambers were constructed under the brick pyramids. These were approached by tortuous passages, from which others, meant to deceive and mislead intruders, led away.

A little after 1800 B.C. the king again proved unequal to the task of holding the nobles in check, and Egypt once more broke up into little states. All this time, protected by deserts, Egypt had been seriously attacked by no foreigner. Now, however, when she was weakened by internal strife, hordes of foreigners from Asia invaded her and conquered her. Later writers call these foreigners Hyksos. For about 200 years they ruled the country. They were finally expelled about 1580 by Akhmose I, the founder of the dynasty to which Tut-ankh-amen belonged.



Entrance to the Sarcophagus Chamber of a Tomb of the Empire Period

Akhmose and his successors drove the invaders into Asia, and, to keep them there, conquered Palestine and Syria as far as the River Euphrates. They thus inaugurated what is known as the Empire Period. From their Asiatic subjects they wrested great tribute. They also conquered Nubia up to the fourth cataract of the Nile. By 1450 the western part of Asia was so thoroughly conquered that for a hundred years little fighting was needed to keep it in subjection. New customs, new styles in clothing, new words in their language, and great wealth came to the Egyptians. No kings of Egypt had ever been so rich or powerful as were those of the Eighteenth Dynasty to which these kings belonged.

While they might have built for themselves

great pyramids, tomb-robbing had become so frequent that they chose another way of making their tombs. On the west of the Nile at Thebes there is a desolate valley the sides of which consist of sandstone. Deep into the sides of this valley each of these kings cut for himself a last resting place. These tombs are of different shapes, but each is a burrow deep in the mountain-side. Each is approached by a descending corridor cut through the solid rock. It was in one of these that Tut-ankh-amen was found.

Amenophis III, the grandfather of Tut-ankh-amen's queen, had enjoyed a reign of 36 years of almost uninterrupted peace. Trade flourished, and the king and country became immensely rich. Letters written to this king by kings of Cyprus, Mitanni (a kingdom on the upper Euphrates), as well as from the kings of distant Assyria and Babylon, have been found. They claim that in Egypt gold was as common as dust!

The favorite wife of Amenophis was the famous



Valley of the "Tombs of the Kings" in which Tut-ankh-amen was buried

queen Ti, whose tomb Mr. Davis discovered a few years ago. She was not of royal blood, but the daughter of a certain Iwiya and Tuya, whose tomb Davis had previously discovered. She was a woman of strong character; she exerted great influence over her husband; she arranged to have her son, Amenophis IV, succeed him; she was regent during her son's minority; it is generally believed that she was responsible for the earliest attempt at religious reform known to history.

Down to the accession of Amenophis IV, who became king about 1375 B.C., everybody had accepted without serious question the religious customs of his ancestors and their religious beliefs. Amenophis IV, however, under the guidance of his mother, Queen Ti, became a monotheist and tried to substitute a monotheistic worship for the polytheism of Egypt. No one in the world could yet conceive of God as pure spirit, so Amenophis

chose the sun-disc as the one god, whom he called Aten, or Aton. Him he worshipped; to him he wrote hymns, parts of which compare favorably with some of the nature Psalms in our Psalter.

The powerful priesthood of Thebes so opposed the new religion, that Amenophis shook the dust of the place from his feet and built a new capital at El-Amarna, where there was erected a temple to Aten, and where the king's palace was adorned with emblems of Aten. This religious reform was accompanied by an era of realism in art. The old heathenism became so hateful to Amenophis that he even changed his own name to Ikhnaten which means "Spirit of Aten."

Absorbed in his religious reform, he let the Asiatic empire which his ancestors had built up fall to pieces. Thirty-five years ago an archive of letters was discovered in his old palace at El-Amarna. These letters were, many of them, written to him from Syria and Palestine during this period. They contain piteous appeals for military aid in order to hold the empire together, but this aid Ikhnaten did not send. Among these letters are seven or eight written by Ebedkhepa, a king of Jerusalem. They give us our earliest historical glimpse of that sacred city.

It was during the period between Akhmose, the founder of the Eighteenth Dynasty, and Amenophis IV that the Hebrews settled in Egypt. They were doubtless in Egypt at the time of Tut-ankh-amen.

Amenophis IV had no sons, but he had four daughters. Upon his death he was succeeded by Sakere, the husband of his eldest daughter. He proved unequal to the burdens of government, and, after a short reign, gave way to Tut-ankh-amen, with whom the press has in these last weeks made us so familiar. Tut-ankh-amen tried for a short time to be loyal to the religion of his wife and his father-in-law, but soon political considerations induced him to return to Thebes and to the old faith. He appears to have reigned only five or six years. Both archaeologists and reporters seem to have been dazzled by the splendors of Tut-ankh-amen's tomb. Doubtless the treasures found there are far more splendid than any hitherto discovered, but it is also probable that they are inferior to those that reposed in the tombs of Tut-ankh-amen's great predecessors. When Tut-ankh-amen ruled the glory had departed from the empire. Moreover he ruled but a few years, and the construction of a magnificent tomb was the work of a lifetime. If the tomb of Tut-ankh-amen is splendidly furnished, how much more splendidly furnished must have been the tombs of kings like Thothmes III and Amenophis III, the first of whom ruled fifty-four years, and the other thirty-six years!

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YEAR'S WORK AMONG JEWS REVIEWED IN ANNUAL REPORT

In the annual report of the Work Among the Jews in the Diocese of Pennsylvania, the Rev. John L. Zacker, in charge of that work, pointed out that its year's existence has already justified the confidence placed in the cause and bespeaks wonderful possibilities when properly supported.

"Communications have reached us from many quarters of the globe," the report says, "expressing deep interest in our movement and informing us of their hope that they will feel enabled to derive inspiration from our future activity." In order to reach Jewish intellectuals, the report adds, special English discourses were delivered Sunday evenings. Friday evenings Yiddish meetings were held for the benefit of Orthodox Hebrews.

Mr. Zacker pays a tribute to the work done by Mr. John Solomon, engaged as a special Yiddish Missionary. During the eight months that Mr. Solomon has directed the Yiddish Department he has conducted approximately sixty Yiddish services and has had a total attendance of 920. He has made many visits, including special calls on inquirers and the sick.

"In order to fill the vacancy opened for a Superintendent for work among Women and Children," the report adds, "Bishop Garland has arranged with Deaconess Carter for Miss May Ormsby to give her full time to the Hebrew Christian Synagogue immediately following her graduation the coming May."

In expressing appreciation of the support given the work, Mr. Zacker refers to the loyalty and faithfulness of those who have been associated with him in the work. Bishop Garland is referred to as having been the "burden bearer of all our trials. Nothing has been accomplished without his personal deliberation and sanction. It is well to mention that Bishop Garland is responsible for the national awaking of our Church to its responsibility of Jewish Evangelization."

Attention is called to the practical cooperation and helpful counsel of the Rev. Dr. L. N. Caley, Diocesan Chairman for Jewish Work and the devotion and helpfulness of the Woman's Executive Committee, of which Mrs. John D. Thomas is Chairman, and of which other members are Mrs. Addinell Hewson, Vice Chairman; Mrs. Morris Stroud, Treasurer, and Miss Amanda Smith, Secretary.

Nothing lasting is completed hastily. Tennyson took seventeen years to write In Memoriam. The poem of life takes a lifetime to write.

SERVICE FOR ACOLYTES AND SERVERS AT SAINT ALBAN'S

Saint Alban's Church, Olney, Philadelphia, is anticipating the usual Service for Acolytes and Servers on the evening of Corpus Christi, May 31st. The Acolytes and Servers of all of the Parishes are invited, with the Clergy.

After Solemn Evensong, there will be a sermon by the Reverend Franklin Joiner, Rector of Saint Clement's Church, followed by a Solemn Procession. The Procession is always very impressive, as it completely fills all of the aisles with long lines of Acolytes in their scarlet cassocks, with many Censers sending forth their Incense. The sight of so many young men consecrated to the Service of the Altar is in itself an inspiration. The middle aisle will be reserved for the visiting Clergy and Acolytes but all other seats will be open to all.

The Reverend Archibald Campbell Knowles is Rector of Saint Alban's. He is now fully recovered from his recent illness. Those visiting Saint Alban's on Corpus Christi evening can take the 7.32 train at Reading Terminal for Tabor Station (five minutes from the Church) or Trolley Routes 47 or 75

STAINED GLASS WINDOWS AT SAINT ALBAN'S

Two very beautiful stained glass windows, made by Heaton, Butler and Bayne, of London, have been installed in Saint Alban's, Olney, in keeping with the very fine windows already there. The long Apse windows, the large South window, the Lady Chapel windows and all of the Clerestory windows have already been installed for several years. Only a few of the Aisle Lights remain to be filled, to complete that which is probably the finest collection of stained glass in Philadelphia. The windows are all quite mediaeval in character, in the general style of the 13th-14th century, in keeping with the French Decorated Gothic of the Church. Saint Alban's has well been called "an Architectural Gem."

PARISH LEADERS FOR BOYS' WORK

So far as older boys are concerned, the problem for leaders for work in the Parish is largely solved by the new Advanced Junior Plan of the Brotherhood of St. Andrew, by which older boys are enabled to do for themselves what no one else could do for them nearly so well.

A Summer Program

The Advanced Junior Plan is a first-class summer program, since it is an

all-year-round program as well as an all-round program for all-round boys.

There is no slack time with this program. It holds its own through the Summer, and does not have to be "revived" in the Fall, but is already in active, vigorous, productive existence.

Any Parish may call in this new plan and so strengthen its slowing-down summer activities by using this safe, yet intensely attractive program for older boys.

A card or a 'phone call to the National Office of the Brotherhood, at the Church House, will bring any desired information in respect to this new older boy plan.

OXFORD MOVEMENT ANNIVERSARY

The Rev. Clarence Wyatt Bispham, priest-in-charge of the Pro-Cathedral of St. Mary, on Sunday morning, April 29, preached a sermon in the Pro-Cathedral commemorative of the Ninetieth Anniversary of the Oxford Movement and the Catholic Revival.

OFFICERS OF JUNIOR DIOCESAN ASSEMBLY

(Brotherhood of St. Andrew)
President: J. H. Hills, Drexel Hill, Pa. (Business 'phone—Diamond 6837.)
Vice-President: John W. Lord, Jr., 1803 Medary Avenue. (Kensington 6400.)
Secretary: Hansell T. Shewell, 1808 N. Sixteenth St. (Diamond 5777 M.)

The above list of officers is given for the information of the clergy and others who may desire information in respect to Junior Assembly activities, meetings, etc., or information in respect to Chapters or Chapter officers in the Diocese.

The Junior Department of the National Office, Church House, 202 South Nineteenth Street, will also be available for any information in respect to new Chapters or Junior work.

The Junior Local Assembly is the "clearing house" for local Junior work.

LOCAL BROTHERHOOD MEETING

The annual Spring Meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew will be held Saturday afternoon and evening, June 9, in the Church of the Epiphany, Fifty-seventh Street and Baltimore Avenue. Bishop Garland will make an address at 5 P. M., followed by a business meeting and annual election of officers; supper at 6:30 (men 50 cents, boys 25 cents); separate conferences for Seniors and Juniors to follow at 7:30; a joint conference at 8:45. General theme for the evening: "Forty Years of Brotherhood Life."

(Continued from page 272)

of a minister needed. Particularly do we think it unwise to assign Ministers who are without a charge, an who may not belong to this Diocese, to Mission stations where a man well known and tried in our own Diocese might do better work. Realizing the delicacy of this suggestion, we make it in the interests of a finer and more successful prosecution of the Mission work of our Diocese."

DEPARTMENT OF RELIGIOUS EDUCATION

The Sunday School offering for Lent increased to \$56,843.52, which is once again a new record in the givings of our Diocese, which far exceeds the sums given by any other Diocese.

The appointment of an Executive Secretary for the Department is still unsettled, and like other similar matters, awaits the decision of the Convention with reference to the relation of the Cathedral Foundation to the Diocese. * * * The Department hopes that whatever the decision, there will not be any considerable delay in the authorization of such Secretary for the Department.

DEPARTMENT OF DIOCESAN INSTITUTIONS

As stated in the last report, the Welfare Federation of Philadelphia took over twelve of the Institutions which had previously been supported by the Diocese. In the summer of 1922, the funds of the Welfare Federation became exhausted, and the Diocese was called on for the support of these Institutions, and was able, out of its current funds, to advance to these Institutions the sums which they would otherwise have received from the Welfare Federation during this period.

The exhibit of this report shows how our Institutions have fared during the past year. Not only have they received from various sources adequate sums for their support, but in addition three of them, the Church Farm School, the Seamen's Institute and the Divinity School, have received contributions for their various building funds aggregating over \$140,000.

There has been a marked feeling that the consolidation of the Departments of Diocesan Institutions and Christian Social Service would result in a more effective handling of the business of these Departments; the Department of Institutions has taken the initiative in proposing such consolidation, and it is hoped that the matter may take such definite shape that the Convention will be asked to adopt a revision of its Canon on the Executive Council, consolidating these two Departments.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

The Community Center at Morrisville, which had been approved the previous year, has reached a further point of development during the year 1922. Definite plans have been made for its construction, and the Diocese has agreed through various sources to appropriate \$10,000 toward the anticipated cost of \$25,000. The house ought to be constructed and in operation by the end of this year.

The Department has instituted a series of conferences with a view of creating a direct touch between our various Institutions and the Churches of the Diocese. One such was held in St. Martha's House, and another at the Church of the Saviour, West Philadelphia. These conferences, which were well attended by representatives of the agencies, and also by representatives of the churches in the vicinity, promise greater interest in the work of our Institutions in the city.

On the recommendation of the Department, the Council has authorized an appropriation of \$500 a year for the Social Service Work of the Philadelphia Federation of Churches—which the Department recognizes as a desirable step in the recognition of this important work.

DEPARTMENT OF FINANCE

The chief activities of the Department have been through its Ways and Means Committee. That Committee adopted a more complete organization by requesting the appointment of one representative from each parish. This enlarged Committee was of service in the appeal that was made during the year for the purpose both of increasing the contributions of the Diocese for General Missions, and also in raising a fund for needed extension work in the Diocese. As a result of this appeal \$37,977.60 was raised, 70 per cent. of which, or \$26,584.32, was forwarded for General Missions, the balance being retained for Forward Work in the Diocese as above outlined.

The activities of the Department have never in practice been clearly defined. It doubtless should continue to maintain its Ways and Means Committee for use in connection with special appeals, although, as will be pointed out hereafter, vigorous efforts are being made to increase regular contributions, and therefore diminish the need of special appeals. It would seem, however, as if the important matters of considering each year the Budget for the ensuing year, and also of apportioning that Budget between the different parishes, should be entrusted, not as heretofore to Special Committees, but to the Department of Finance, and steps looking toward this desirable end have been begun.

DEPARTMENT OF PENSIONS

The Church Pension Fund reports another year of gratifying progress. Its total resources on January 1, 1923, were \$15,258,564.22. The income on the surplus of this fund is being used to pay the \$1000 immediate grant to the widows of clergymen dying in the service. The total Pension Roll of the Fund on the same date was \$470,219.02. Adding the grants to widows, the amount disbursed during the year was over \$500,000. This means that it is one of the largest pension systems of the world. Approximately \$900,000 a year is received in pension premium payments.

The attention of the clergy is drawn to the necessity for notifying the Department immediately whenever any change in salary is made. Vestries and other groups concerned in so changing a clergyman's salary should at once adjust the premium payments accordingly.

A year ago we drew particular attention to the Resolution of the Trustees which warned us all against the serious consequences which would arise from the non-payment of premiums after January 1, 1923. That Resolution provided in effect that if there is a failure to pay full premiums for any clergyman in the Diocese in active service there shall be a proportionate reduction in the proffered \$1000 grant to any and every widow that year. This proviso having gone into effect on the first of January, renders the payment in full for all premiums additionally obligatory.

In 1921 there were eight of the brethren delinquent and fifteen for whom premiums had been paid on less than the \$1200 basis; and twenty-two who had not entered the system. For the year 1922 the arrearages amount to \$1045.84.

The Executive Council of the Diocese has felt that this situation was so serious as to require special attention, and accordingly appointed a Committee to take it under consideration.

Report of Committee on Cathedral Plan

In presenting to the 1923 Diocesan Convention the Canon on the Cathedral Foundation, which was adopted with some changes, the Committee appointed by the Convention of 1922 to formulate a plan for the establishment of appropriate relations between the Convention and the Cathedral submitted the following:

DECLARATION OF PURPOSES AND AIMS

Your Committee has given thought not only to the technical and legal aspects of the relation of the Cathedral to the Convention, but also to the deeper questions of its proper work and function in the Diocese. This has been necessary. For whatever legislation is adopted must from the outset be such as to lend itself harmoniously to the development of such a Cathedral as we wish to have. It seems necessary to submit the following brief outline of the conceptions

that have guided us in forming our recommendations. In doing so, however, we ask the Convention to realize that we are not presenting a program that can be put into effect immediately, or even one that pretends to adequacy and finality. The shaping of the ideal, and its realization will be a task not only for ourselves but for our children and our children's children. The Cathedral traditions of the old world are rich and impelling. Already in this new land, the cradle of democracy, experience has brought us pertinent warning and posi-

tive incentive these days opportunity for provide a quate spirit clear. The dwelt upon in broad ou business.

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tive incentive. In this, the most American of cities, and in these days of progress and challenge, the necessity and opportunity for so adapting an inheritance of proved value as to provide a community sanctuary that shall become an adequate spiritual power house for this modern metropolis, is clear. These higher aspects of the movement need not be dwelt upon here. Let us rather formulate quite simply and in broad outline merely enough for guidance in our immediate business.

There would seem to be four distinguishable features in the proper work of a Cathedral for this Diocese.

I. The Cathedral should be the centre of and means for Diocesan self-expression. In it, normally, should be held the ordinations; diocesan services and mass meetings; and such other functions as focus and express the common interests, convictions and enthusiasms of the body of the Church people who together make up the Diocesan unit. As a means to this end, the whole type of service at the Cathedral should be maintained in dignity and beauty, making it an example and an inspiration to us all, exalting the vital art of worship, and by particular effort quickening the devotional life of today.

II. The Cathedral should be not only the spiritual center, but, in large measure, the ultimate agency, for many undertakings that are of a supra-parochial character. For this purpose, it must, in time, have a considerable staff of workers, each engaged as an expert in his particular line of work. These experts could, at times, be of great assistance to the Parish clergy; they might also be found, by the Bishop, a Council of Advice to whom he could often turn with assurance and relief.

Continuing the report says the particular lines of centralized work which should be anticipated are "*Missionary Work*," "*Educational Work*" and "*Social Service Work*." Those are commented upon and the report adds as the third distinguishable feature:

III. The Cathedral should make a great contribution to the Ministry of Preaching. It should provide position, opportunity and emolument for certain men, "Canons," no doubt they will be called, whose chief if not exclusive duty should be study and preaching. The average parish minister is so overwhelmed by pastoral work and by "practical duties," so called, that he can rarely find time or strength for the full use of his powers as a spiritual leader and thinker. Indeed he may be an exceptionally effective parish priest and yet have little of that particular gift which enables some few men to influence the world deeply through the spoken word.

The Church, however, needs this today as it needs perhaps hardly any other one thing. And our Cathedral should do for this Metropolitan area what St. Paul's does for London and England. We should breed and find place for preachers like Lidon and Lightfoot and Knox Little and Scott Holland. Your Committee begs to point out also that through this ministry of preaching the Cathedral could do much, in the name of the Church, toward bringing the positive Gospel of Christ to those many perplexed and inquiring souls who, while thirsting after truth, are yet at present without formal attachment to any parish of our own or to any other body of organized Christians.

IV. Finally,—and though mentioned last this appears to your Committee by no means least,—the Cathedral should be a centre for contact with Christians of other names and affiliations, in the present interests of co-operation and in the ultimate interests of reunion. It appears to us that a Cathedral, as distinct from a parish church, might be able wisely and properly to act and even to experiment somewhat boldly, in this most urgent, yet most difficult and delicate matter. Here again we have no specific recommendations to advance; such must obviously be worked out from time to time by the authorities of the Cathedral itself; and, of course, then as now, they must be in loyal accord with such regulations, permissive or restrictive, as the General Convention may issue. Our one concern now is that the importance of this function should be put in the foreground from the start and that our fundamental legislation on the Diocesan Cathedral should be such as to admit of action hereafter when and how action may prove possible and wise.

In all this, your Committee, it must be obvious, has conceived of the Cathedral, not as a private venture, or an independent and self-sustained corporation, even to the degree that a parish may be such. Rather we think of the Cathedral as the Bishop's Church and also as an integral part of the corporate life of the Diocese,—its agency for certain undertakings, its centre for supra-parochial life and always its inspiration. We believe it to be of the utmost importance that this character should be wrought into the very foundations of its structure. To achieve this the relation of the Cathedral to the Convention of the Diocese must be organic and unmistakable. It has been our purpose to clarify this latter relation; to make it definite and adequate; yet at the same time to keep it free from that pettiness of dependency which would only thwart and check the work of the Cathedral and its staff.

Commission on Clerical Salaries

Under the caption "A Suggested Policy" the Commission on Clerical Salaries in its Convention report says:

This Commission has always considered that something more than disbursing funds was expected of it. The matter of pay and labor, salary and work, are, ought to be, must be, so closely related that you cannot deal with one without considering the other. Out of experiments we get experience; and experience leads to convictions which become trustworthy guides to action.

There are a considerable number of Parishes in the Diocese small in number of communicants, perhaps small in opportunities. In some cases they became Parishes before they should have been allowed to do so. They never have been really self-supporting. In some cases they have in the past been prosperous Parishes but population has receded and left them more or less high and dry. Some of these Parishes are not only not self-supporting, but obviously are not at all likely ever to become so. They are clearly works which require continued and considerable support. In the case of some of them it would be much better if they were mission stations directly under the control of Diocesan authority.

The Parish can refuse to be combined with any other work. There is no authority anywhere which has the power to change that situation. Such a condition is manifestly unfair and improper. It is not wholesome for the clergyman; it is not decent in the Parish; and it is not fair to the Diocese.

Hard and fast canonical enactment to meet these extraordinary situations is probably not wise, and the Convention would probably hesitate to pass it.

There is a possible remedy which the Commission suggests. With the approval of the Convention we propose to be guided by this policy. In a case where a Parish will not pay at least \$1200.00 towards the Rector's salary, the Commission may,

with the approval of the Bishop, request the authorities of that Parish to make voluntary relinquishment of their parochial rights and assume the status of a Mission under the direction of the constituted Missionary authorities. Failure on the part of a Parish to comply with such a request may be reported to the Convention and the Commission relieved from any further responsibility in that case, if the Convention approve of the Commission's action.

This method would bring these abnormal situations under control, and make it possible to secure such readjustments, and such combination of works as would be for the good of the work, and make for wise economy in administration. In an appended resolution the Commission asks the Convention's approval of this policy.

We offer the following Resolutions:

1. *Resolved:* That the Commission on Clerical Salaries be authorized to assess the Parishes and missions of the Diocese in a sum not to exceed \$20,000.00 for the Sustentation Fund for the year 1924.

2. *Resolved:* That the Convention approve the policy of requesting aided Parishes under certain circumstances to assume the status of missions, as outlined in the report of the Commission on Clerical Salaries.

WILLIAM H. REEVES.
GEORGE G. BARTLETT.
FRANCIS C. HARTSHORNE.
GILBERT PEMBER.
WILLIAM P. BARBA.
CLARENCE C. BRINTON.
NATHAN H. DAVIS.
LAWRENCE J. MORRIS.

[ED. NOTE: The Convention adopted the above resolutions.]

CHANGES IN CONSTITUTION AND CANONS

(By the Rev. Francis C. Hartshorne,
Chairman, Committee on Canons)

Two proposals to amend the Constitution came over from last year, for final action. One, which enables the Convention, if it sees fit, upon recommendation of the Commission on Clerical Salaries, to suspend the right of representation of a Parish which does not pay the minimum salary, was approved, and is now part of the Constitution. It merely gives power, and nothing happens unless the Convention acts in each case.

The other amendment would have permitted Diocesan Missions, having 100 or more Communicants, to send one representative each to the Convention, having the right to vote except when the vote was by Orders. This failed of passage because when it came up for final action it was found that the quorum necessary for the final adoption of a Constitutional amendment was not present. Thereupon there was approved, to come up for final action next year, an amendment providing that both Parochial and Diocesan Missions having 100 or more contributors, may send one representative each, but without any right to vote. If this is adopted next year, about 10,000 Communicants not now represented will be represented in the Convention of 1925.

The proposal of the Convocation of Norristown, calling for the election of special Delegates to the Convocation, either by vestries or congregations, was adopted, to take effect July 1, 1923. Consequently, the Delegates to the May and June meetings of the Convocations will be, as heretofore, the Deputies to the Convention, but before the fall meetings the various Parishes, by their vestries or congregations, must elect Delegates to the Convocations, or they will not be entitled to representation. They may elect one or more women as Delegates.

Other changes in the Canons were of but minor importance or interest. The care and management of the Church House were committed to the Executive Council, and the Custodians of the Church House, who did a most necessary and useful work in the days when there was no Executive Council, were done away with.

The changes in methods of reporting the results of the Preferential Ballot, recommended by the Elections Committee, made for a much clearer understanding of the reports of the tellers, and the Convention seemed sufficiently satisfied with the scheme to continue it for the future. It is true that there was failure to complete the elections in several instances, but this, it is believed,

was largely due to the failure of possibly 40 per cent. of the voters to indicate their second choices. Of course, the system cannot do its full work if only half used. But, whereas, in Conventions prior to last year, the proceedings were frequently suspended to take additional ballots; no time was lost in that way this year.

In the Cathedral Chapter Canon, adopted by the Convention this year, the chief change of importance was one providing that the Charter of the Cathedral Church of Christ should be so amended as to provide for the election of the governing body of the Cathedral Church by the members of the Convention.

Mr. Bradley C. Algeo was chosen to take the place of Mr. David Newhall on the Vestry of St. Thomas Church, Whitemarsh. Mr. Algeo has been a member of the congregation six or seven years. Mr. Newhall had declined a renomination. Mr. Jared Ingersoll has been chosen Chairman of the Parish Council for the year, and Mr. Charles S. Cheston, the retiring Chairman, was chosen secretary.

AN APPRECIATION

The following has been sent to Mr. R. Francis Wood by order of the Standing Committee:

"May 16, 1923.

"The Standing Committee of the Diocese of Pennsylvania greatly regrets the withdrawal from its membership and from his office as Secretary of R. Francis Wood, Esq. Mr. Wood has served the Diocese continuously and faithfully as a member of the Committee since his election in the year 1900, and as Secretary since 1904; his personal interest and care given unsparingly to the work of his office and his unfailing courtesy are gratefully appreciated and acknowledged by his fellow members who will sadly miss his genial presence and valuable co-operation at their meetings.

"For the Committee,

"J. DE WOLF PERRY,

"President."

The Rev. Carl E. Grammer writes that a lady in his congregation has a large Bible, which dates back to 1864, and which she is willing to rebind and give to any small mission. If any mission can make use of this gift communicate direct with Dr. Grammer.

Our relationship to God creates our value to our fellowmen. Our value to our fellowmen is our test of our relationship to God.—G. Campbell Morgan.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

Small Chapel would appreciate donation of chant books and hymnals with music if any parish has any it has discarded.

The Church School Service League is very much in need of a typewriting machine for the Diocesan office in the Church House. Can any one donate a machine? Some one has a machine which may not be in use or even in very good condition but which could be repaired.

West Philadelphia churchwoman has large Bible, King James version with Apocrypha, in good condition and handsomely bound, suitable for reading desk, which she is willing to donate to any Parish or Mission of the Diocese in need of a large Bible.

Priest in charge of Mission in the northeast section of Philadelphia is in need of a piano. Can anybody donate one? The piano he has is beyond repair.

Has any Parish a discarded cupboard wardrobe that could be available for one of the Chapels at the Byberry Hospital? Will be glad to pay for transportation from any place in city or neighborhood.

Two fonts are also badly needed, if not too heavy. Oak with metal or earthenware basin would be most suitable for above chapels.

Churchwoman knows of two cabinet organs in fair condition; it may be possible for Missions to obtain for cost of hauling.

ACKNOWLEDGMENT

St. George's Chapel, East Venango and Edgemont streets, through the Diocesan Exchange and Clearing House Bureau obtained benches to seat about 150, a Litany desk, a small organ and an iron fence, together with about 200 prayer books and hymnals. The Rev. A. J. Kilpatrick on behalf of the Chapel expresses his appreciation on the donor, St. Philip's Parish, 42nd street and Baltimore avenue.

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The Editor's Book Shelf

The World's Great Religious Poetry, compiled by Caroline Miles Hill, Ph.D. The Macmillan Co., 1923.

Dr. Hill has rendered a conspicuous service by presenting in compact form a truly remarkable anthology of religious poetry.

Religious feeling is one of the deepest instincts in man; poetry is one of the deepest expressions of feeling. Poetry endures when other forms of expression disappear. The Bible retains its vitality partly through its poetic character, conveying spiritual aspirations and truth.

This collection of poems displays wide-spread acquaintance with the literature of all times and peoples, from the Indians of the East to the Indians of the West, from the Assyrian Hymn to Marduk to contemporaries like Amy Lowell. Such a range requires well-trained selective powers which are shown in this volume.

The poems selected are intrinsically valuable, but the Table of Contents is the chief feature of the book, giving it unique importance. It is arranged in a logical sequence, grouping the poems topically under main headings as Inspiration, Search after God, Existence of God, Faith, Immanence, Revelation in Christ, Prayer, Worship, Comfort in Sorrow, Death and Immortality.

F. E. S.

The Faith That Overcomes the World. Rev. Van Rensselaer Gibson, The Macmillan Co., 1923.

Mr. Gibson, who is a lecturer and director of the Episcopal Progressive Thought Movement, has, in these "studies in the way to the higher knowledge of healing and mastery of life," written a valuable book, especially to those interested in psychology and its application to religion.

Recent scientific developments open us undreamed of possibilities in spiritual attainment, for "we are unquestionably at the dawn of an era of a great synthesis in which all the strands of knowledge acquired in the various fields of inquiry and experience will be brought together and woven into a universal and

really spiritual and scientific philosophy of life."

Psychoanalysis is attracting many who feel that religion has lost (or never possessed) power to help individual problems. In these studies in spiritual psychology, prayer and faith are set forth as dynamic, creative forces, operating according to unfailing law, "overcoming" such "world forces" as Fear, Ignorance, Failure, Sin, Sickness and Death.

Each of the six chapters concludes with a meditation and spiritual exercise, helpful in private use by the discouraged, depressed and the sad, and for leaders of classes in Personal Religion.

F. E. S.

The Church on the Avenue, Helen R. Martin, Dodd, Mead & Co., 1923.

Shall the Church "play safe" lest it lose the support of the rich (while losing the souls of the poor)? Can it remain neutral in the big social problems of the day and retain its Christianity? Is there room in the Church for a minister who attempts to follow the social teachings of Jesus? Is the Church a sycophant of vested interests, a conservative follower of expediency, rather than a dynamic leader of reform?

Such critical questions as these underlie this strong story (which can be read with profit and searchings of heart by clergy and laity alike) of a conservative minister of a fashionable church, his charming wife with modern views, a "radical" Episcopal rector whose social convictions fearlessly expressed cause him persecution, and a strong-minded librarian whose views disturb the peace of a boss-ridden town.

"The Church incidents recorded, the ministerial attitude portrayed relative to public questions, the sermons briefly quoted are all gathered from notorious instances in New York and Pittsburgh from pastors and Bishops holding the highest places in their professions, with one obvious exception," though for the purpose of accentuation the scene is laid in a small "Pennsylvania Dutch" town.

F. E. S.

The essence of truth is plainness and brightness; the darkness and crookedness are our own.—Milton.

Trust in Christ is the secret of a quiet heart. It is no use saying to men, "Let not your heart be troubled," unless you finish the verse.—Maclaren.

Christianity's best defense is always a life, not an argument.

The old father who boasted that his son was the "drawback" on the football team at college was accurately describing the activities of some church members.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 200 words or less. No charge for publishing such memorial notices.

William C. Kent

At a meeting of the Vestry of All Hallows' Church, Wyncote, Pa., held April 3, 1923, the following resolution was adopted.

It is with real sorrow that we record the passing of William Campfield Kent into the more abundant Life. He had been Rector's Warden of All Hallows' Church from the time of the organization of the Parish in April, 1907, and identified with everything in connection with the Church from its inception as a Mission in 1894.

A busy man with diversified interests and many calls upon his time, he never neglected the smallest duty to his Church. Regular at Worship, genial and loving in his home life, beloved by the entire Community, he will be missed in the counsels of those who plan for better things. Unassuming and modest, with nothing to detract from his splendid character, he was indeed a Christian Gentleman, of a rare type.

Called into the rest of Paradise in the prime of life, we mourn his loss, and in our hearts thank God we have been permitted to know such a man, and we shall ever keep in mind his example in the Faith, and practice of his Religion. "To know him was to love him."

We extend to the members of his family, our deepest sympathy in their sorrow, and with them share their loss. "Blessed are the pure in heart for they shall see God."

Resolved: That a copy of this minute of appreciation be sent to the family, and that it be published in the *Monthly Bulletin*, *THE CHURCH NEWS*, *The Churchman* and *The Living Church*.

CLARENCE CLARK SILVESTER,
Rector.

F. W. MORRIS, JR.,
Secretary of the Vestry.

Mrs. Wm. Wilkins of St. Barnabas Mission, Diocese of West Virginia, wishes to express through *THE CHURCH NEWS* her appreciation of a gift of Hymnals, which reached her without the name of the donor. These Hymnals with others which were sent will be most useful and make it possible to teach the children the beautiful hymns of the Church.

Letters to the Editor

This department is open to all baptized members of the Church. It is for the exchange of information and opinions. Correspondence is freely invited. Because of space limitations letters should be as brief as possible. THE CHURCH NEWS is not responsible for opinions expressed. The Editor reserves the right to decide what shall be published.

To the Editor of THE CHURCH NEWS:

A correspondent in *The Churchman* raised the question as to the length of clerical vacations, and after investigation decided that clergymen should not have a longer vacation than a business man.

On the surface that seems fair,—though the difference in the character and strain of the work is not taken into consideration.

Many clergymen are given a month's vacation (which sometimes is regarded as excessive). It seems longer than the average business man's fortnight.

Is it?

Is the business man's rest only a fortnight,—possibly a month?

What about every Sunday, Saturday half-holidays, certain legal holidays scattered throughout the year, and usually every evening?

When these are reckoned, as they should be in fairness,—because they all give relief from the mental strain and physical fatigue of the day's work,—which relief few clergymen experience during the main part of the year,—(Monday as the clergymen's Sunday is usually one of the busiest days of the week),—it will be seen that the "average business man's vacation" is fifty-two Sundays, twelve days' vacation in summer, four holidays (which are Church holydays),—a total of sixty-eight days, besides evenings, and in most cases Saturday afternoons.

It would be a good investment by which Parishes would be benefited by the services of a fresher Rector, reinvigorated in mind and body, if they would give their Rector "a business man's vacation." It pays in business, and it is done. Why not in Church?

To Editor THE CHURCH NEWS:

The daughter of one of our well-known clergymen tells this story about her nine-year-old son:

He came down on Easter Day with a poem which he had composed—being his first effort. The poem was entitled, "Easter Day." After some less striking lines, it read:

"We go to church all dressed up swell,
And worship Christ who rose from Hell."

The mother admitted that all of the ideas suggested in this couplet had a basis of fact in what she had told her boy, but was amused at the form in

which his mind had embodied the information that she had tried to give him.

Perhaps some of your readers may share her amusement.

Faithfully yours,
R.

LARGER SERVICE IS AIM OF CHURCH BUILDING FUND

Applications for larger sums of money as loans for building purposes continue to be made to the Church Building Fund than it is able to consider in view of the limited annual turn-over of its capital fund and with justice to the many applicants needing moderate loans. A larger service will, however, be possible this year than in 1922 because of the \$42,250 increase of the Fund through a special Memorial Gift. The Trustees are bending every energy to bring about further increase of the Fund so as to insure a growing service to the Church. In the meantime the usual cordial consideration will be given to all requests for assistance, and the Church will have the benefit of the use to the limit of the Fund which she has created.

SEXTONS' ASSOCIATION HOLDS ANNUAL MEETING

Bishop Garland and more than a score of the clergy of the Diocese were the guests of the Protestant Episcopal Sextons' Association at the celebration of the Nineteenth Anniversary of the organization on May 8 at St. Andrew's, 36th and Baring streets. There was a Celebration of the Holy Communion at 10.30 A. M., the Rev. William J. Cox, rector of St. Andrew's, Celebrant.

Following the business meeting in the afternoon there was a dinner at which the Rector of St. Andrew's was toastmaster. Brief addresses were made by Bishop Garland and the clergy and other guests and members of the association. On the first Tuesday in June the association will meet at St. Timothy's, Roxborough, and will be the guests of the Sextons' Wives' Circle, which on that date will celebrate its ninth anniversary.

The following officers were elected by the Sextons' Association at its meeting in St. Andrew's: President, William F. Schneidt, St. Luke's, Germantown; Vice-President, George Wilkinson, St. Luke's, Kensington; Secretary, John Parker, Chapel of The Mediator, West Philadelphia; Treasurer, James Taylor, 1729 Arch Street, Philadelphia. During the summer months the association will give its summer outings in the rural parishes of the Diocese.

"If at night you find it difficult to sleep," pillow your heart on one of the promises of God.

THE REV. R. J. MORRIS ACCEPTS CALL TO AMBLER

The Rev. Richard J. Morris, for eight years assistant secretary to Bishop Rhinelander and serving his fourth year as Secretary of the Diocesan Convention of the Episcopal Church, has accepted a call to the rectorship of Trinity Memorial Church at Ambler. Mr. Morris will take immediate charge.

He succeeds the Rev. Arthur B. Rudd, who accepted a call some time ago to St. Luke's Church at St. Alban's, Vermont. Mr. Morris is a graduate of Haverford College, Class of '88, and the Philadelphia Divinity School, Class of '99. He was ordained to the priesthood by Bishop Whitaker in 1899. From 1904 to 1915 he was rector of Epiphany Church, Germantown. Prior to that he served under the rector of old St. Peter's Church and was Vicar of St. Paul's Chapel in Third street below Walnut. He also served three years at the Church of the Ascension, now the Pro-Cathedral, and also as Locum Tenens in a number of other parishes in the Dioceses of Pennsylvania and New Jersey.

BISHOP RHINELANDER TO CONDUCT RETREAT FOR ORDINANDS

Beginning Thursday night, May 24, and continuing until the following Saturday morning, a Retreat for Ordinands will be conducted by Bishop Rhinelander at the Country Center Mission at Wrightstown, Bucks county.

Seven candidates for the Diaconate and one for the Priesthood will attend the Retreat, all of whom will receive Ordination in the Pro-Cathedral of St. Mary on Trinity Sunday. Those to be made Deacons and the parishes to which they are accredited are: Alexander J. Kilpatrick, St. Michael's, Germantown; W. M. Smaltz, a deaf mute, All Souls, Philadelphia; A. B. Vossler, Supervising Principal of the Woodbine, N. J., public schools, Christ Church, Germantown; John Doyle, Resurrection, Tioga; R. J. Bustard, Incarnation, Philadelphia; J. H. A. Bomberger, All Saints, Norristown; R. S. Whitehead, Trinity, Coatesville.

The Rev. A. B. Henry, in charge of the Ascension Chapel, West Chester, will be the one to be advanced to the Priesthood.

No man, who hath both eyes open spiritually, will make more of structural alteration and addition to the church building than he does to the invisible superstructure of the Church's life.

—William Porkess.

Special providences are only God's every-day acts made visible to us.

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ST. BARNABAS GUILD

The Pennsylvania Branch of the Guild of St. Barnabas for Nurses held its last business meeting of the season at the Pro-Cathedral on Thursday, May 10. Two new members were admitted and there was a good attendance at the meeting. On Sunday evening, May 13, a service in memory of Florence Nightingale was held at St. James' Church, 22nd and Walnut streets. The Rev. S. Atmore Caine, of St. Timothy's Church, Roxborough, was the preacher. The choir was composed entirely of nurses in uniform. The singing was excellent. The Guild Chaplain, the Rev. Alfred M. Smith, read the service. There were over one hundred nurses and associates present. The St. Barnabas' Day service of the Guild, even-song, will be held at St. Clement's Church, 20th and Cherry streets, the hours to be announced. Plans are under way for an active year for the Guild next winter.

WHO HAS A PIANO?

Who has a piano to give away for the use of the Church School children in a most active and growing country mission?

It may be a "square," "upright" or "a baby grand"! This is a real and pressing need.

GARDEN PARTY AT "WYCK"

The annual Garden Party, under the auspices of the Woman's Aid to the Convocation of North Philadelphia, for the benefit of the missionary work of that Convocation, will be held this year on Thursday, June 7, from 2 until 9 P. M. Mr. Carpar Wistar Haines has again given the use of his beautiful Colonial garden at "Wyck," corner Germantown Avenue and Walnut Lane, for the event, and there will be the usual features which have made this affair more and more successful each year. Supper will be served from 5 until 7.30 o'clock; home-made cakes, candies, fancy and domestic goods, ice cream, soft drinks, books and plants will be for sale; and an informal outdoor entertainment will be given at intervals during the afternoon and evening.

The proceeds last year amounted to nearly \$1500.00; this year it is hoped to make \$2000.00. The chief beneficiary will be St. Nathaniel's Church, the Aid having pledged its assistance in wiping out the debt there; any balance will be given to the other three missions, St. Ambrose, St. George's, Richmond, and St. George's, Venango, for whom the Convocation is especially working now.

Nurture your minds with great thoughts.—Beaconsfield.

BISHOP LAYS CORNER STONE AT ST. PAUL'S, CHESTNUT HILL

Bishop Rhinelander officiated at the laying of the corner stone of the new parish building of St. Paul's, Chestnut Hill, on Sunday afternoon, May 13. The building is expected to be finished in December and will contain an auditorium and stage, with guild rooms and Sunday School rooms. The basement will be fitted up for a men's room. The guild rooms and auditorium are a memorial to the late Arthur E. Newbold, for many years vestryman of St. Paul's, and one who gave generously of himself and his means to the work of the Church in all its fields. When the Executive Council of the Diocese was organized Mr. Newbold was chosen Treasurer of the Diocese and held that office until his death.

EPISCOPAL ACADEMY HOLDS ANNUAL ALUMNI SERVICE

The second annual Alumni Service of the Episcopal Academy was held at St. James' Church, Sunday, April 22. The Rev. John Mockridge, D.D., vice-president of the Board of Trustees and rector of the church, was the preacher.

Dr. Mockridge reviewed the growth of the Academy since its removal from the heart of the city to City Line, Overbrook. He spoke of the absolute necessity of a chapel, of the acquisition of the property adjoining the present school, making possible the expansion of a lower school, and of the need of a half million dollars to meet the heavy demand made upon the school in order that it may continue to progress as a great institution of the Church.

The church was filled with the student body of the Academy, with Alumni of the school, the Board of Managers of the Alumni Society, and Trustees and friends of the school. In the chancel were seven priests of the Diocese, all graduates of the Academy.

Should we love one another;
Why not?

Did Jesus not die for you;
Did He not say that we should;
Are you making His words come true?

Our journey is where we are placed
Along the very same road.
Is it rough or smooth, or level
Or steep,
Will you help us to carry our load?

A. P. R.

Friendship cannot be permanent unless it becomes spiritual. There must be a fellowship in the deepest things of the soul, sympathy with the best endeavors.—Hugh Black.

The Sales section of the Educational Department announces a large invoice of Blue Thread Work from our Mission in Ichang, China. Table linens, Squares, Doilies, Runners, Napkins and Pillow Slips make charming wedding gifts. Also an invoice from Porto Rico. Come and Buy. All money sent to the Mission.

The poorest use for a man's brains is to think forever about himself.

SPIRITUAL EXERCISES

It is of no physical benefit to you to watch an athletic game unless it moves you to get into the ring, or take up some such exercise at home. Neither is a mere listening to a sermon of any spiritual benefit to you unless it moves you to transmit the Gospel message to others either by word or deed. Exercise is absolutely necessary to maintain spiritual health as it is to maintain physical health. This is why there are churches, places provided for spiritual exercise, and services in the churches to guide you in the exercise. This is why there is Baptism, and Holy Communion, and other helpful means of spiritual exercise within the church.—The Rev. A. J. Arkin.

God's work is never small work, no matter how unimportant it may look.

COUNTRY BOARD

Two churchwomen would like Summer board, from June 1st, on the main line within commuting distance of Philadelphia.

Please address, with terms, Mrs. E. H. S., 1224 South 45th St., Phila.

**BURPEE'S ANNUAL**

The Leading American Seed Catalog
SENT FREE

Burpee's Annual is a complete guide for the Vegetable and Flower garden. It is a bright and interesting book with over a hundred vegetables and flowers illustrated in the colors of nature. Write for your copy today.

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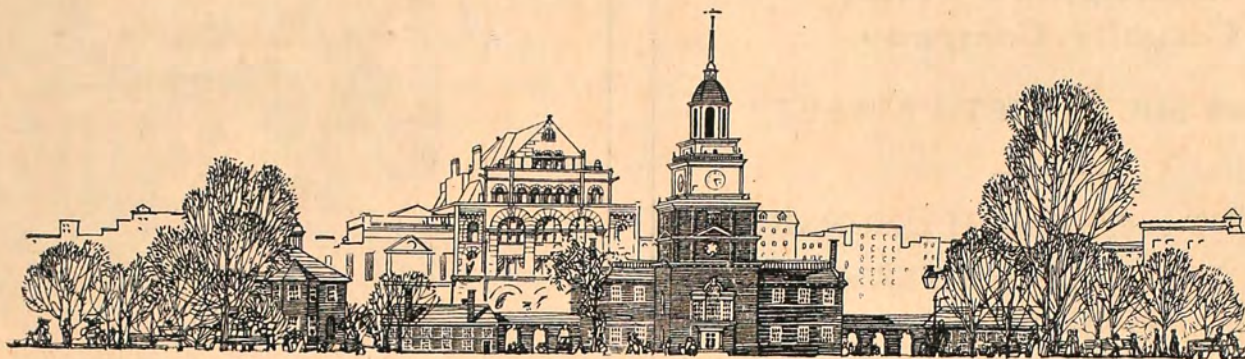
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